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SELECTIONS

FROM THE

RECORDS OF THE GOVERNMENT OF INDIA,

HOME DEPARTMENT.

No. CCLXV.

HOME DEPARTMENT SERIAL No. 8.

PAPERS

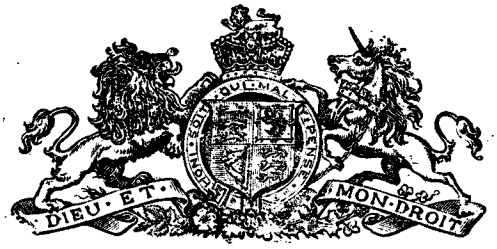
RELATING TO

110448

DISCIPLINE AND MORAL TRAINING

IN

SCHOOLS AND COLLEGES IN INDIA.



Published by Authority.

CALCUTTA:
PRINTED BY THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.
1890.

CONTENTS.

	PAGE.
Resolution of the Government of India, Home Department, No. 6—371-383, dated the 17th August 1889	1—9
Appendix to above Resolution. Inter-school Rules in force in Bengal and North-Western Provinces and Oudh, referred to in paragraph 10 of Resolution	9—10
Despatch from Her Majesty's Secretary of State, to the Government of India, No. 120 ($\frac{\text{Public}}{\text{Education}}$), dated the 29th September 1889	10
Despatch to Her Majesty's Secretary of State, from the Government of India, No. 7 (Education), dated the 31st August 1889	10
Circular letter No. 10—382-91, dated the 31st December 1887, *to* all Local Governments and Administrations, with endorsements Nos. 10—392-393 of the same date, to the Foreign and Public Works Departments	11—18

I.—MADRAS.

Letter from the Chief Secretary to the Government of Madras, No. 421, dated 16th July 1889	19
Extract from Proceedings of the Government of Madras, No. 420, dated 16th July 1889	19
Order of the Government of Madras, No. 47, dated 23rd January 1888	19
Report by Mr. H. B. Grigg, M.A., Director of Public Instruction, Madras, No. 3187, dated 6th April 1889, and enclosures	20—33
Opinion of Dr. D. Duncan, Principal of the Presidency College, Madras	33—39
„ Mr. G. H. Stuart, M.A., Acting Principal, Presidency College, Madras	39
„ Mr. J. Moss, B.A., Principal, Kumbakonam College	40
„ Mr. E. P. Metcalfe, M.A., Principal, Rajahmundry College	41—43
„ Captain C. B. Henderson, R.E., Acting Principal of the College of Engineering, Madras	43
„ Brigade-Surgeon A. Porter, M.D., F.R.C.S., Principal of the Medical College, Madras	43
„ Mr. A. A. Hall, B.A., Principal of the Teachers' College, Saidapet	43—45
„ Mr. W. Kees, M.A., Acting Principal, Madras College of Agriculture	45
„ Mr. G. V. Subarayudu, B.A., Inspector in charge of the 1st Division, Madras	46
„ Dr. C. W. Burroughs, Acting Inspector of Schools, 2nd Division	47
„ Mr. J. T. Fowler, Inspector of Schools, Presidency Division, Madras	48
„ Mr. J. Bradshaw, M.A., LL.D., Inspector of Schools, 4th Division	49—50
„ Mr. A. Monro, M.A., Inspector of Schools, 5th Division	50—51
„ Mr. L. Garthwaite, B.A., Inspector of Schools, 6th Division	52—55
„ Mr. E. Marsden, Inspector of Schools, 7th Division	58
„ Mr. M. R. Ry. C. Nagojee Ra Pantula Garu, B.A., Inspector of Schools, English Division	58
„ Mrs. J. Brander, Inspectress of Girls' Schools, Northern, Southern, and Central Ranges	59—61
„ The Reverend J. A. Sharrock, Principal, Caldwell College, Tuticorin, Madras	61—63
„ Dr. J. Murdoch, Secretary, Madras Branch, Christian Vernacular Education Society	64—69
„ The Reverend W. G. Peel, Acting Secretary, Church Mission Society, Madras	69
„ The Secretary, Madras Graduates' Association, Madras	70—72

II.—BOMBAY.

Letter from the Government of Bombay, No. ——, dated 2nd October 1888, and enclosures, *viz.* :—	73
„ Mr. W. Lee-Warner, Secretary to the Government of Bombay, Education Department, No. 381, dated 29th February 1888, inviting opinions of officers under that Government	78
Opinion of the Right Reverend the Lord Bishop of Bombay, dated the 15th March 1888	79
„ the Right Reverend Archbishop G. Porter, dated the 15th August 1888	80—83
„ Rao Bahadur Krishnaji Luxman Nulkar, C.I.E., dated 10th July 1888	83—86
„ Rao Bahadur Mahadeo Govind Ranade, M.A., LL.B., C.I.E., Special Judge under the Deccan Agriculturists' Relief Act, dated 31st May 1888	86—88
„ the Hon. Kashinath Trimbak Telang, M.A., LL.B., C.I.E., Barrister-at-law, dated 11th August 1888	88—93
„ Ram Krishna Gopal Bhandarkar, M.A., Ph.D., Professor of Oriental Languages, Deccan College, Poona, dated 20th July 1888	93—95

II.—Bombay—*continued.*

PAGE

Opinion of the Reverend J. Mayr, S. J., Rector of St. Xavier's College, Bombay, dated 13th March 1888 . . . . . 95—97
„ the Reverend D. Mackichan, M.A., D.D., Principal, Free General Assembly's Institution, dated 6th July 1888 . . . . . 97—99
„ Waman Abaji Modak, B.A., Principal, Elphinstone High School, Bombay, dated 6th April 1888 . . . . . 99—102
„ K. M. Chatfield, M.A., Director of Public Instruction, dated 27th June 1888 . . 102
„ Mr. E. Giles, M.A., Educational Inspector, Northern Division, dated 30th March 1888 . 103—107
„ Mr. H. P. Jacob, Educational Inspector in Sind, dated 21st April 1888 . . . 107—114
„ Mr. T. B. Kirkham, Barrister-at-Law, Educational Inspector, Central Provinces, dated 20th June 1888 . . . . . 114—117
„ Mr. C. Macnaghten, M.A., Principal, Rajkumar's College, Rajkot, dated 25th February 1888 . . . . . 117—119
„ the Hon. Rao Bahadur Mahadeo Vasudev Bawe, C.I.E., dated the 28th May 1888 . . 119—121

III.—Bengal.

Letter from the Secretary to the Government of Bengal, No. 183, dated 26th February 1889 . . 121—125
„ Babu Peary Mohun Mookerjee, Secretary, British Indian Association, dated 2nd March 1888 125
„ Babu Guroo Prosad Sen, Secretary to the Behar Landholders' Association, No. 81, dated Bankipore, 20th April 1888 127
„ Mr. Amir Ali, Secretary to the Central National Muhammadan Association, No. 560, dated 31st May 1888 129
„ Babu Surendra Nath Pannerjee, Honorary Secretary, Indian Association, No. 15, dated 16th July 1888 . . . . . 129—131
„ Nawab Abdool Luteef, Khan Bahadoor, C.I.E., dated the 31st July and 24th September 1888, and Appendix . . . . . 131—137
„ Maulvi Abdul Quasim Mahomed Nurul Alam Sahib, Teacher, Calcutta Madrissah, dated 14th October 1888 . . . . . 137—140
„ Sir Alfred Croft, K.C.I.E., Director of Public Instruction, Bengal, No. 105 T., dated 28th October 1888 . . . . . 140—156
„ Sir Alfred Croft, K.C.I.E., Director of Public Instruction, Bengal, No. 255, dated the 15th January 1889 156

IV.—North-Western Provinces and Oudh.

Letter from W. C. Benett, Secretary to the Government of the North-Western Provinces and Oudh, No 909 E.—111-203—6, dated the 18th July 1888 . . . . . 156—158

V.—Punjab.

Letter from Colonel W. R. M. Holroyd, Under-Secretary to the Government of the Punjab, No. 146, dated 25th July 1888 158
Resolution recorded by His Honour the Lieutenant-Governor, No. 144, dated the 20th July 1888, with Appendices A and B (Scheme of physical training drawn up by Sub-Committee appointed by Local Government for students of all departments of Schools—High, Middle, and Primary—and course of study and standard of examination for the middle department of Girls' Schools) . 158—178
Letter from Secretary to the Government of India, Home Department, (in reply to above), No. 309, dated 20th August 1888 178

VI.—Central Provinces.

Letter from Officiating Secretary to the Chief Commissioner of the Central Provinces, No. 2646-110, dated 10th May 1888 . . . . . 179—185
Letter from Mr. C. Browning, M.A., C.I.E., Inspector General of Education, Central Provinces No. 174 D., dated 12th April 1888 . . . . . 185—192

VII.—Burma.

PAGE

Letter from Officiating Secretary to the Chief Commissioner of Burma, No. 659-11 E., dated the 26th March 1889 and enclosures, *viz.*:— . . . . . 192—195
Letter from Officiating Secretary to the Chief Commissioner of Burma, to the Director of Public Instruction, Burma, No. 562-7 E., dated 21st February 1888 . . . . . 195—197
Letter from Officiating Secretary to the Chief Commissioner of Burma, to the President, Educational Syndicate, No. 563-7 E., dated 21st February 1888 197
Endorsement to Commissioners, Deputy Commissioners, and Presidents of Municipal and Town Committees, Burma 197
Letter to the Officiating Secretary to the Chief Commissioner of Burma, from the Officiating Director of Public Instruction, No. 271, dated 5th May 1888 . . . . . 197—199
Letter from the Officiating Secretary to the Chief Commissioner of Burma, to the Officiating Director of Public Instruction, No. 880-7 E., dated the 31st May 1888 199
Letter to the Officiating Secretary to the Chief Commissioner of Burma, from the Officiating Director of Public Instruction, No. 1958, dated the 25th January 1889, with copy of Minutes and Instructions of the Committee of Council on Education (England and Wales) . . . . . 199—202
Letter from Mr. A. J. Wills, M.A., Registrar of the Educational Syndicate, Lower Burma, No. 2364, dated 8th March 1889 202
Enclosure referred to in above letter 206
Notifications by the Registrar of the Educational Syndicate, Lower Burma, No. 31, dated the 31st October 1888, and No. 253, dated 28th January 1889, publishing rules approved by the Chief Commissioner for the purpose of discouraging the immigration of students from school to school and for examination of students of the Middle, Upper, Primary, and Lower Primary Departments of Schools 204
Letter to the Secretary to the Chief Commissioner of Burma, from the Officiating Director of Public Instruction, Burma, No. 1064, dated 12th September 1888 205
Letter to the Secretary to the Chief Commissioner of Burma, from the Officiating Director of Public Instruction, Burma, No. 2275, dated the 22nd February 1889 205

VIII.—Assam.

Letter from the Officiating Secretary to the Chief Commissioner of Assam, No. 4815, dated 31st August 1888 . . . . . 207—210
Letter from the Officiating Secretary to the Chief Commissioner of Assam, to the Inspector of Schools, Assam, No. 409, dated 26th January 1888. 210
Letter from the Officiating Secretary to the Chief Commissioner of Assam, to the Commissioner of the Assam Valley Districts, and to the Deputy Commissioner of Sylhet, Nos. 410 and 411, dated 26th January 1888 211
Letter from the Commissioner of the Assam Valley Districts, to the Secretary to the Chief Commissioner of Assam, No. 1953, dated 28th April 1888 211
Letter from the Inspector of Schools, Assam, to the Secretary to the Chief Commissioner of Assam, No. 534, dated 25th April 1888, and enclosures . . . . . 212—218
Letter from the Deputy Commissioner, Sylhet, to the Chief Commissioner, Assam, No. 2369, dated the 14th July 1888 218
Letter from the Officiating Secretary to the Chief Commissioner, Assam, to the Secretary to the Government of India, Home Department, No. 4521, dated 26th July 1889, with a copy of the Inter-School Rules in force in Assam . . . . . 218—221

IX.—Coorg.

Letter from the Secretary to the Chief Commissioner of Coorg, to the Secretary to the Government of India, Home Department, No. 931—685, dated 28th May 1888, with copy of Minute by General Sir H. N. D. Prendergast, Officiating Chief Commissioner, and opinion of T. G. Clarke, Commissioner of Coorg, No. 20-14, dated 11th April 1888 221

X.—Hyderabad.

Letter from Secretary for Berar to the Resident, Hyderabad, to Secretary to the Government of India, Home Department, No. 259 G., dated 30th June 1888 222
Letter from Officiating Commissioner, Hyderabad Assigned Districts, to Secretary to Resident, Hyderabad, No. 2780, dated 26th May 1888 223
Letter from Director of Public Instruction, Hyderabad Assigned Districts, to the Commissioner, Hyderabad Assigned Districts, No. 368, dated 8th May 1888 . . . . . 223—226

HYDERABAD—*continued.*

PAGE

Minute by Officiating Resident, Hyderabad, dated 25th June 1888 . . . . . 226—230
Endorsement from Foreign Department, No. 1420 I., dated the 16th April 1888, with letter from Agent to the Governor-General, Central India, No. 43 G.—107, dated 7th March 1888 . . 230
Memorandum by Principal, Residency College, Indore, dated 15th February 1888 . . . . . 231—233
Endorsement from Foreign Department, No. 3673 I., dated 12th September 1888, with letter from Agent to the Governor-General, Rajputana, No. 3565 G., dated 6th September 1888, with enclosures, *viz.*:— 233
Letter from Colonel H. B. Peacock, Resident, Jeypore, No. 113 G., dated 31st July 1888 . . . 234
Letter (demi-official) from Rao Bahadur Kanti Chunder Mookerjee, Chief Member, Jeypur Council, dated 9th July 1888 234
Letter from Babu Hari Das Sastri, Director of Public Instruction, Jeypur State, dated 16th April 1888 . . . . . 235—239
Rules for the management of the Maharaja's College . . . . . 239—247
Rules for the management of Female Educational Institutions in Jeypur . . . . . 247—250
Curriculum of studies for Girls' Schools 250
Rules for the Guidance of Inspectors . . . . . 251—253
Endorsement from Foreign Department, No. 1909 I., dated 17th May 1888, with enclosures, *viz.*:—
Letter from Chief Commissioner of Ajmere-Merwara, No. 457-551, dated 8th May 1888 . . 253
Letter from Commissioner of Ajmere-Merwara, No. 1057 E., dated 24th April 1888 . . 253
Letter from Principal, Ajmere Government College, No. 101, dated 2nd August 1888 . . 253
Endorsement from Public Works Department, No. 106 R. E., dated 20th February 1888, with enclosures, *viz.*
Memorandum by Consulting Engineer to the Government of India for Railways, No. 327, dated 8th February 1888 254
Letter from Agent, East Indian Railway Company, No. 91 G., dated 2nd February 1888 . . 254

PAPERS

RELATING TO

DISCIPLINE AND MORAL TRAINING IN SCHOOLS AND COLLEGES IN INDIA.

Extract from the Proceedings of the Government of India, in the Home Department (Education) —No. 6—371-383, dated Simla, the 17th August 1889.

Read again—

Home Department letter Nos. 10-382-391, dated 31st December 1887, to all Local Governments and Administrations.

READ replies—

From the Government of Madras, No. 421, dated the 16th July 1889.

From the Government of Bombay, No. 985, dated the 2nd October 1888.

From the Government of Bengal, No. 183, dated the 26th February 1889.

From the Government of the North-Western Provinces and Oudh, No. $\frac{909 \text{ E.}}{\text{III-203-6}}$, dated the 18th July 1888.

From the Government of the Punjab, No. 146, dated the 25th July 1888.

From the Chief Commissioner, Central Provinces, No. $\frac{2646}{110}$, dated the 10th May 1888.

From the Chief Commissioner, Burma, No. 659-11 E., dated the 26th March 1889.

From the Chief Commissioner, Assam, No. 4815, dated the 31st August 1888.

From the Chief Commissioner, Coorg, No. 931-685, dated the 28th May 1888.

From the Resident at Hyderabad, No. 259 G., dated the 30th June 1888.

RESOLUTION.—In the letter addressed by the Home Department to Local Governments and Administrations on 31st December 1887, their attention was drawn to the growth of tendencies unfavourable to discipline, and favourable to irreverence, in the rising generation in India; and the Governor General in Council formulated, for the consideration of Local Governments and Administrations, certain suggestions with the object of counteracting these tendencies. The recommendations related both to schools and colleges. For the former it was suggested—

(1) that gymnastics and field exercises should be recognized as part of a regular course of school training, and that a system of marks and prizes for efficiency in gymnastics should be introduced;

(2) that punishments for breaches of discipline should be arranged so as to fall on the offender, and that with this aim the imposition of tasks, deprivation of privileges, a judicious use of the rod in the case of young pupils, and finally expulsion in cases of aggravated and persistent misconduct, are more suitable forms of punishment than fines;

(3) that good-conduct registers should be prescribed, extracts from which should be sent to the parents and guardians of the boy at stated intervals with the definite opinion of the head master on his character and behaviour, and that prizes for good conduct should be awarded at the end of each year;

(4) that hostels and boarding-houses should be established at the larger schools and colleges in large towns and cities for the accommodation of students whose families are not resident in the place where they are being educated;

(5) that selected boys from the higher classes of schools should be appointed monitors for the purpose of maintaining discipline during, and, as far as possible, out of, school-hours;

(6) that any boy who through want of diligence and attention to study fails to rise to a certain class by the time he has reached a certain age should be required to leave the school;

(7) that inter-school rules, defining the conditions under which pupils should be allowed to pass from one school to another, should be extended to all schools aided or supported by public funds, as a condition of the continuance of such aid; and that the Senates of the Universities should be invited to use their influence to procure the adoption of this system in schools and colleges which do not receive aid from Government;

(8) that the provision of efficient training schools and colleges for teachers should be made a first charge against the educational grant, that the employment of teachers in all schools should be gradually restricted to those who have given satisfaction during a course of training, and that trained head masters should be introduced from England for definite periods of five to seven years for selected schools; and

(9) that teaching having a direct bearing upon personal conduct should be more generally resorted to. The Government of India, while admitting that this is provided for in some aided schools by religious instruction, and that even in some State schools religious instruction can under well-recognized restrictions be granted out of school-hours, considered that this was not sufficient; and it therefore, in concurrence with the Secretary of State, desired that consideration should be given to the proposal of the Education Commission that an attempt should be made to prepare a moral text-book based on the fundamental principles of natural religion.

In regard to methods for encouraging respect for authority in colleges, it was pointed out by the Government of India that an improvement in this matter in schools would naturally reproduce itself in colleges, which students would enter with habits formed and characters developed by the wholesome discipline of the schools. The Governor General in Council, however, pressed that an effort should be made to impart moral instruction in colleges, and, with a view to improving the supervision of Principals and Professors over students in colleges, suggested the adoption of the following regulations:—

(*a*) that weekly meetings should be held by the Principal and the Professors to consider questions of discipline;

(*b*) that the Principal should have the power of ordering the expulsion or rustication of a student, and of fining him for disorderly conduct; and

(*c*) that every Professor should have the power of suspending a student for a limited period of time and of fining him without reference to the Principal.

2. The Government of India has now been placed in possession of the views of Local Governments and Administrations on the foregoing suggestions. There is substantial agreement both among officials and the representatives of the native community as to the existence of the evils which have been indicated. The tendency towards irreverence and disregard of authority has no doubt gone further in some parts of India than it has in others. But most of the conditions which have favoured its growth in the parts of India where it is most prevalent are in a greater or less degree noticeable in other less forward portions of the country, and the Governor General in Council entertains no doubt that remedies are necessary in those places in which the work is at present one of prevention as well as in those in which it is one of cure. His Excellency in Council thinks that no profit will result from any further discussion as to how far the present state of things is due to defects in the system of education, and how far to forces either independent of, or antagonistic to, that system. The evil is admitted on all hands, and the problem is to find means by which the method of public instruction may be strengthened and improved so as to combat

and overcome it. Holding these views, the Governor General in Council considers it matter for congratulation that Local Governments and Administrations and the representatives of the different native communities in India have generally accepted his suggestions with cordiality, and shown, by the earnest attention which they have devoted to the subject, their determination to remove the defects which have been brought to notice.

3. In proposing remedies for the evils admitted to exist, many Local Governments and Administrations have felt themselves fettered by the want of funds, and their recommendations are consequently in some cases not so far-reaching as they doubtless would have been if financial difficulties had not interfered. In the matter of expenditure on public instruction in India the Governor General in Council desires to re-affirm the policy laid down in paragraph 17 of the Home Department Resolution No. 199 of 18th June 1888, reviewing Sir Alfred Croft's Report on Education in India, and in accordance with that policy to state that the recommendations which follow, so far as they involve expenditure, should be carried into effect without imposing any additional burden on provincial finances. Where the funds necessary for the improvements suggested cannot be provided from local sources or private benevolence, they should be obtained by an enhancement of fees or by curtailing and re-adjusting existing expenditure.

The Government of India recognizes its responsibility to provide, so far as its finances permit, facilities for the education of the people. But in educational, as in all other matters, it is the policy of the Government of India to avoid entering into competition with private enterprise; it pioneers the way; but, having shown the way, it recognizes no responsibility to do for the people what the people can and ought to do for themselves. When, therefore, local effort or private enterprise shows itself able and willing to supply the educational wants of the people in any locality, it is the policy of Government to retire from the field of direct instruction and to help by reasonable subventions of money the operations of independent institutions. Under this policy, it is the aim of the Government also, wherever there is vitality of private effort, to restrict official action to the maintenance of a few schools in which the system of instruction and discipline shall afford a standard for the emulation of private or aided institutions in the neighbourhood. In pursuance of this policy, the expenditure from Provincial revenues on Government educational institutions should not ordinarily increase in proportion to the total expenditure, but should rather be a constantly diminishing quantity, provided that there is the assurance that the ground abandoned by the Government is occupied by local effort.

4. Proceeding to deal with the suggestions enumerated in paragraph 1, the Governor General in Council observes that in Madras much has been done under the auspices of the Physical Training Association, and measures are under consideration in that Presidency with a view to making it a condition of aid or recognition that the organization of school satisfies certain prescribed requirements in regard to a gymnastic course, school drill, and the maintenance of playgrounds. In Bombay, a liberal grant-in-aid is to be given to the Bombay Gymnastic Society which will provide for high schools in that city, while the question of providing for high schools elsewhere in the Presidency is being considered. The Bengal Government engages to provide playgrounds and gymnasia so far as funds admit; and the proposals of the Indian Association that Government should supply gymnastic apparatus to all Government schools, that teachers of athletic sports should be appointed, and that a general competition in athletic sports should be arranged every year in district head-quarters, are receiving consideration at the hands of the educational authorities. In the North-Western Provinces and Oudh the question of physical education has lately been considered by a Conference of educational officers, and His Honour the Lieutenant-Governor and Chief Commissioner engages to consider with favour any practical suggestions that may be made. In the Punjab, it is intended to prescribe gymnastic courses for primary, middle, and high schools, and to permit boys to present themselves annually for examination in gymnastics, and to receive certificates if successful. Cricket and athletic tournaments, open to Government and aided schools and unaided schools subject to Government inspection, are to be promoted. In the Central Provinces all secondary and many of the primary schools have gymnastic apparatus, and the boys are drilled at all secondary schools. In Burma, physical exercise is so congenial to the tastes of the people that special encouragement is not necessary to stimulate the boys to take part in athletics. In Assam, gymnastic apparatus has been provided at most of the high schools; and it is further intended, if funds will admit, to appoint three teachers of gymnastics to visit the high schools in rotation and to give a capitation allowance for proficiency. In the Hyderabad Assigned Districts, gymnasia and teachers of gymnastics have been provided in many schools. The information thus summarized gives satisfactory proof that the Local Governments and Administrations appreciate the value of physical

exercises, and are ready and willing to encourage them; and it is believed that much can be done in this direction without incurring any large expenditure. As a corollary to the action already undertaken or about to be undertaken to promote physical education, a system of marks and prizes, which no doubt will be largely supplied by private liberality for proficiency in gymnastics and athletic sports, should be everywhere introduced where gymnasia and play-grounds have been attached to the schools; and the Governor General in Council trusts that Local Governments and Administrations will, on suitable opportunities, endeavour to make arrangements to carry this suggestion into effect.

5. In indicating its views on the punishment of breaches of school discipline in paragraph 14 of the letter of 31st December 1887, the Governor General in Council left this question to the judgment and discretion of Local Governments and Administrations. At the same time he drew prominent attention to the suitability of corporal punishment as a punishment for boys who have not reached an age when such punishment becomes inappropriate and where local sentiment is not very pronounced against it. It appears from the replies now received that corporal punishment is generally recognized as suitable in cases of aggravated misconduct. The prevailing opinion also is strongly against the abolition of the system of fining, which is defended as being helpful towards securing punctual attendance. His Excellency in Council accepts the general opinion on both points, and desires that effect should be given to it. Without desiring that a code of offences and punishments should be drawn up, to which every breach of discipline should be directly reducible, His Excellency in Council considers that punishments in schools and colleges should take such forms as loss of position in the class, impositions, exclusion from lessons, suspension from attendance, money fines, corporal punishment, and, as a final resource, expulsion. It will be for the various Local Governments and Administrations acting through their Educational Departments to lay down for the guidance of masters such rules as may be considered desirable to enforce a discreet use of the different forms of punishment.

6. The suggestion for the maintenance of good-conduct registers has been generally well received. The Bengal, North-Western Provinces and Oudh, and Central Provinces Governments agree to the introduction of such registers in the manner proposed in the Home Department circular letter. In Bombay the experiment is to be tried under selected head masters. In Burma, registers are to be opened in all Government schools; in time they may be prescribed in aided schools; but in this province it seems premature to insist on this at present. In Assam a start has already been made in keeping good-conduct registers, in giving prizes for good conduct, and in making every boy appear periodically before the head master; and the system is to be further extended. In the Punjab the authorities are opposed to opening good-conduct registers, and to giving prizes for good conduct; but they propose to attain the objects in view by directing that certificates are to be given for good conduct, and that serious cases of bad conduct are to be reported to the parent or guardian of the offender. The Government of Madras is adverse to the system on the ground that the moral defects of students and of school-boys are not such as can be marked by registers of conduct, and deprecates the suggestion that attention should be given to good-conduct registers in selecting candidates for the public service on the ground that it would be cruel and unjust to place on permanent record the faults committed in early youth. While admitting that there is force in the last objection, the Governor General in Council considers that it may be met by head masters refusing extracts of the earlier entries in the registers which would produce an unfair impression of the pupil's real character, or adding such remarks as would prevent their having this effect. Generally speaking, extracts from these registers of conduct, although not conclusive as to a boy's conduct except during school-hours, will obviously afford more useful information to employers to whom he offers his services than the certificates of character now generally given; and from this point of view they will probably not be without their use to Government officers in selecting candidates for the public service. His Excellency in Council therefore trusts that the Governments of Madras and the Punjab will follow the example of other provinces by introducing a system of good-conduct registers.

7. The advantages of well-conducted boarding-houses attached to the higher

schools and colleges for students who do not live with relations or friends, at which the example and personal influence of their teachers can be brought to bear upon the students out of school-hours, are generally recognized. The obstacle which has generally prevented the extension of the system is the expense which it involves. The Madras Government would be glad to see the experiment tried by private agency, but considers its success too doubtful to justify the expenditure on it of public funds. In Bombay, provision will be made at the few Government colleges that exist for the enforcement of stricter discipline and for the residence at or near the college of the Principal or a Professor. The further extension of the residential system will be left to private liberality. The establishment of hostels is an essential part of the educational policy of the Governments of Bengal and Assam where funds are available; and the public has occasionally contributed towards such foundations. In the North-Western Provinces and Oudh every district school and college has a boarding-house attached to it, and they are all full. Sir Auckland Colvin is not in favour of the extension of the system to schools at the head-quarters of tahsils, because he is not satisfied that they would be properly supervised. In the Punjab the boarding-house system is very widely extended; and the Lieutenant-Governor contemplates authorizing local bodies to require that out-students attending a school to which a boarding-house is attached should live in it provided there is accommodation, unless they are living with relatives or friends of their parents or guardians and are considered by the head master to be under healthy influences. In the Central Provinces, local bodies will be requested to improve or enlarge existing boarding-houses where the accommodation is bad or insufficient. In Berar, several boarding-houses with accommodation for resident masters have been established, and it is proposed to increase their number. The Governor General in Council recognizes the willingness of Local Governments and Administrations to do what is required in the provision of boarding-houses. The State already bears a disproportionate share of the expenditure on high education, and the obligation of providing boarding-houses where they do not exist is one which Local Governments and Administrations are naturally loath to accept. It is an appropriate object for private liberality which should be encouraged to regard it as worthy of its benefactions.

8. *It was admitted in the Home Department letter of 31st December 1887* that the monitorial system cannot be as effectual an aid to discipline in India, where schools are mostly day-schools, as it is in England. At the same time His Excellency in Council believes that the adoption of rules, such as the Elphinstone High School Rules referred to in paragraph 17 of the letter, will be found productive of advantage. The essence of these rules is the independent power of punishment given to Prefects, which is thus referred to by Mr. Jacob, who introduced the system into the Elphinstone High School:—

> "It is the delegation of this disciplinary power to the Prefects that emphatically marks the trust reposed in them and brings them to look upon the reputation and prosperity of the school as partly committed to their keeping. If you withhold this power and require the Prefects not to preserve discipline, but merely to report breaches of it to the masters, you reduce the Prefects to the position of mere tale-bearers. Self-government becomes government by espionage and with a decided tendency to develop nothing but ignoble traits of character in those who are allowed to play no higher part in it than that of menials."

In Bombay the Elphinstone Rules are to be circulated, and an attempt made to introduce the system in high schools generally. In Bengal, the monitorial system will be tried in hostels and subsequently extended if successful. In the North-Western Provinces and Oudh and in Assam, it will be tried in selected schools. In the Punjab, the Central Provinces and Berar, the system is recognized already, especially in the Punjab; it is to be extended in the Central Provinces and Berar. On the whole, the Government of India is satisfied with the manner in which Local Governments and Administrations have accepted its suggestion on this matter. Time will show whether the system is well suited to Indian boys, and with the improvement of the quality of teachers, it will be possible to extend it generally if it is found to succeed in the better schools.

9. On the proposal to enforce the exclusion from school of boys who do not reach a certain class by a certain age, the general opinion is that a rigid application of a rule of this nature would involve the risk of injury to classes of

society whose backwardness requires encouragement. The Governor General in Council recognizes the force of this argument; and, as he thinks that there is not the same objection to big and small-boys being associated together at day-schools as there is at boarding schools, His Excellency in Council is content to leave the matter to Local Governments and Administrations on the understanding that the recommendation in paragraph 18 of the letter of 31st December 1887 will not be lost sight of.

10. The question of inter-school rules is one of great importance in the interests of discipline, and rules on the subject are already in force in nearly every province. The points which it is essential to secure are that, without the consent of the Educational authorities, a boy shall not be taken into a school who has been dismissed from another school for misconduct; that failure to pay his school fees in his former school shall debar a boy from admission to another school except under similar consent of the Educational authorities; and that, if received into another school, a boy shall not be placed in a higher class than the class he was in before leaving the other school, except at the beginning of a new term. The rules on the last point should only be applicable to schools of the same grade; those on the first and second points would be generally applicable to schools of all grades.

The rules in the Madras and Bombay Presidencies are too exclusively directed towards the second of these objects. Those in Bengal and the North-Western Provinces and Oudh seem to give more or less effect to the three essentials; but the point of dismissal for misconduct might be brought into greater prominence even in these provinces. In the Punjab, rules have been prepared which apply to all Government and aided schools, but it is not proposed to ask the University to co-operate on the ground that the number of unaided schools and colleges in the province is very small. In the Central Provinces, there are no inter-school rules at present, and it is proposed to introduce simple rules to apply to schools in the same town. This limitation, however, seems calculated to diminish the effect of the rules, and should be reconsidered by the Chief Commissioner. The rules in Burma apply to all Government schools and aided schools of the advanced kind. They are defective in that they contain no reference to conduct. Revised rules are being issued in Assam, which, if acted upon by the managers of unaided schools, will go far to meet the objects which the Government of India has in view.

The Governor General in Council considers that it is desirable to remodel the rules of other provinces on the basis of the rules in force in Bengal and the North-Western Provinces and Oudh (which are printed as an Appendix to this Resolution). The Education Department can enforce such rules in all Government colleges and schools, and their adoption can be made a condition of a grant-in-aid from Government, but it is equally essential that they should be adopted in unaided institutions. The only effectual way of securing this is to invite the co-operation of the University, as has been done in the North-Western Provinces. When the provincial rules have been revised and determined, the Universities should be invited to assist towards securing their adoption in unaided institutions by denying affiliation to such as do not adopt them; and the Governor General in Council earnestly trusts that when invited the Universities will throw the weight of their great influence into the scale of order and discipline.

11. In the opinion of the Governor General in Council the provision of efficient training schools and colleges for teachers is one of the most effective means available to Government for improving discipline and counteracting the tendency to irreverence and contempt of authority; and he has accordingly considered, with special attention, the opinions which the various local authorities have expressed upon this important subject.

In Madras there are at present arrangements for training in the Government and public normal schools about one third of the teachers required for colleges and secondary schools and three quarters of those required for primary education. The quality of the training, however, needs improvement; and this question, as well as that of extending the training system so as to provide teachers for all schools, is engaging the attention of the Madras Government. The University also holds an examination for the degree of Licentiate in teaching. The Bombay Government is ready to provide an adequate supply of

training schools for primary institutions, but considers that the cost of training colleges for preparing masters for high and secondary schools would be prohibitive, and that the need for such institutions is not great. It admits, however, that teachers are now appointed to schools without any real knowledge of the art of teaching, and proposes to establish normal classes at the large high schools and to compel candidates for service in the Department to attend them. The Bengal Government, on the ground that the education of teachers is costly and that the educational grant is insufficient to adequately provide for elementary and technical education, states that there is no present prospect of funds being available for the general introduction of a system of training teachers for their profession in special institutions. His Honour the Lieutenant-Governor believes that training in the art of teaching should be given in addition to, and not as a substitute for, the education of the University; and urges that there is no want of masters trained in the usual English method at the University, and that it is on this ground and on the ground of expense undesirable to import English masters for definite periods. His Honour is prepared, should the Government of India wish it, to start one training school at a cost of about Rs. 10,000 a year for English teachers at high and middle schools, Government or aided. Sir Steuart Bayley also expresses himself in favour of a system of granting certificates in the art of teaching in preference to an extension of normal schools; the possession of such certificates to be made a condition of employment in Government and aided schools. In the North-Western Provinces and Oudh considerable attention has been devoted to the training of masters, and a normal school for teachers in primary and middle institutions is located at the head-quarters of each division. It is found, however, that present arrangements do not adequately provide for the training of masters for the higher class of schools, and it is proposed to establish a central institution for this purpose. In the Punjab there is a central training college at Lahore for masters in secondary schools. No one can be employed in any board school, whether secondary or primary, who does not hold a teacher's certificate. The amount of grants to aided schools is to a certain extent dependent on their having certificated teachers. In the Central Provinces sufficient provision for training vernacular teachers is said to exist. The Anglo-Vernacular teachers are supplied by the colleges. The Chief Commissioner is in favour of establishing normal classes for Anglo-Vernacular masters and arranging for examination for certificates in teaching, and he has under consideration suggestions for the improvement of the normal schools at Jubbulpur and Nagpur. In Burma, where education has a strong religious character, adequate arrangements for training masters for primary schools exist, and the Chief Commissioner is working out a scheme for attaching to existing schools, departments for the training of middle-class teachers. The supply of trained teachers for secondary schools in Assam must be procured by indenting on normal schools in Bengal when established, or by sending teachers from Assam for training in those schools. In Berar, arrangements have been made for training teachers for primary schools, but the secondary schools are not numerous enough to justify a special training institution, and masters for these schools are procured from Bombay colleges and high schools.

12. The Governor General in Council desires to give emphatic expression to his view that it is of little use to spend money on schools if the teachers are either inefficient or unable to maintain discipline or a healthy moral tone in their schools. The chief qualifications required in a schoolmaster are capacity to maintain discipline and capacity to convey instruction. The first of these qualifications implies firmness and ability to govern, the capacity of inspiring enthusiasm in his pupils and securing their co-operation, and earnestness, sympathy, and insight into character. In the opinion of the Governor General in Council the possession of these qualities cannot be tested merely by an examination such as is suggested by the Government of Bengal. The capacity to convey instruction comes more within the range of an examiner's power to test. But this is the lower of the two sets of qualifications which go to make up the model schoolmaster; and an examination is an admittedly inferior way of ascertaining a teacher's ability to convey instruction, his ability to simplify a subject, or his skill to fix the attention and draw out the intelligence of his class. For these reasons the Governor General in Council

considers it impossible to secure good instructors without such a process of selection and preparation as normal school training gives, and is unable to regard the adoption of examination in the art of teaching as an adequate substitute for good normal schools. His Excellency in Council therefore deems it essential that each Local Government should accept the responsibility of providing means for training teachers for each grade of schools—primary, middle, and high—as a first charge on the educational grant. Should any Local Government find itself unable to provide the requisite system of training from the funds already available, it should arrange either to increase its funds from local sources, or, following the recommendation of the Education Commission in paragraph 543 of its Report, to throw more largely on private enterprise the duty of providing higher education, and thereby set free the money required for training institutions. The proposal to attach normal classes to the larger high schools, though not as satisfactory as the establishment of training schools themselves, is nevertheless worthy of consideration, if it be arranged that such classes shall be attached to those high schools only which are under the care of specially selected and competent masters. As the number of good teachers educated at training institutions increases, it should gradually be made a condition that no uncertificated teacher should be appointed to a Government aided school or college, and the Universities should be invited to make the employment of certificated teachers in unaided schools and colleges a condition of affiliation. Until the supply of training institutions is fully developed, local arrangements should be made whereby provisional certificates of competency to teachers possessing certain educational qualifications may be granted after a sufficient period of probation has been passed, subject to confirmation by the Government Inspector.

13. In the opinion of the Governor General in Council, the suggestion (which chiefly affects the larger provinces) contained in paragraph 11 of the letter of 31st December 1887, that trained head masters should be engaged from England for a definite period of five to seven years in order to introduce and establish a standard of discipline for the emulation of other schools, is deserving of careful attention. The Madras Government thinks that the teaching staff at colleges should be leavened by a larger proportion of English teachers who have paid special attention to the art of teaching; and at its request the Secretary of State will be invited in selecting graduates for educational appointments in India to insist on their possessing experience in teaching. In the North-Western Provinces and Oudh, the question of employing European masters for a few of the leading schools for limited periods is, the Government of India is pleased to learn, under consideration. The Governor General in Council is convinced of the valuable stimulus that the example of good teachers from England would give to schools; and he would be glad if the Bombay, Bengal, and Punjab Governments could see their way to giving the proposal their further consideration.

14. There remains the question of the extension of a system of teaching which has a direct bearing upon personal conduct, and whether an attempt to effect this extension should be made by prescribing moral text-books for schools and colleges.

Having given this important question its fullest consideration, the Government of India is satisfied that the end in view would not be attained by prescribing for use in colleges and schools a treatise on ethics or a book of didactic instruction in the rules and principles of conduct. It believes that the careful selection and training of teachers provide the most effectual method of establishing a good moral tone in a school; but it also considers that the influence of the teacher may be greatly strengthened and the interests of morality promoted by the use in schools of text-books having a direct bearing on conduct either by means of precept or example. The Government of India understands that this view has commended itself to the Syndicate of the Calcutta University, under whose auspices Mr. Tawney, Principal of the Presidency College, has been engaged to prepare a book of selections for the use of candidates for matriculation. The instructions laid down for Mr. Tawney's guidance in preparing this book are, first, that at least three fourths of the book shall consist of prose taken from authors of the present century; second, that at least one half of the prose portion shall consist of extracts having a direct bearing on

conduct either by way of precept or example; and, third, that a similar principle shall be, as far as possible, kept in view in the poetical selections. Thus, the Calcutta University has already taken steps to give effect to what, in the opinion of the Government of India, is the most practical way of introducing moral training into the highest class of Indian schools and furnishing teachers with the opportunity of imparting instruction in morality and in the principles of natural religion to their pupils. All that remains now to be done, in Bengal at all events, is to supplement this action of the University by providing for the lower grades of schools, and for each class in those grades suitable text-books compiled on similar lines. Similar action in other provinces is equally called for; and accordingly the Governor General in Council desires that each Local Government and Administration should take this matter at once in hand; and either by the appointment of a Committee or by employing selected individuals, who need not necessarily be officials, or by the offer of suitable prizes, effect a revision of the existing Readers in the direction indicated above, or, where necessary, procure for use in schools an entirely new set of books compiled on these principles. His Excellency in Council will be glad to learn from time to time the progress made in each province in this undertaking.

15. The suggestions enumerated in paragraph 1 of this Resolution, for the improvement of discipline in colleges, have received favourable consideration by Local Governments and Administrations. In Bombay and the Central Provinces the rule as to weekly meetings of College Councils will be adopted. In Bengal and the North-Western Provinces and Oudh the rule is considered unnecessary, and in the Punjab fortnightly meetings have been prescribed. The rule empowering a Principal to expel, rusticate, or fine a scholar is accepted everywhere. The rule giving power to a Professor to suspend a student for a limited time or to fine him without reference to the Principal is accepted by Bombay, Bengal, and the Central Provinces. In the Punjab it is definitely restricted to students of the Professor's own class; and it is understood that this limitation is also contemplated in the three provinces just mentioned. The Governments of Madras and the North-Western Provinces and Oudh favour the autocracy of the Principal in matters of discipline. The Government of India is content with the measure of acceptance which its suggestions as to colleges have met, and does not wish to press them further on the Governments which have not found themselves able to adopt them.

ORDER.—Ordered that a copy of the above Resolution be forwarded to all Local Governments and Administrations for information and guidance; and to the Foreign and Public Works Departments for information and such action as may be considered necessary in regard to educational institutions under the control of those Departments.

Ordered, also, that the Resolution be published in the Supplement to the *Gazette of India*.

(True extract.)

A. P. MACDONNELL,

Secretary to the Government of India.

APPENDIX.

INTER-SCHOOL RULES IN FORCE IN BENGAL AND THE NORTH-WESTERN PROVINCES AND OUDH.

Bengal.

I.—A boy, before he is admitted to a high school, shall be required to produce a certificate from the head master of the last school in which he was reading. Whenever possible, a parent or guardian should accompany the boy; in other cases he should provide the boy with a letter of application.

II.—The certificate shall run as follows:—

"CERTIFIED that _____ was in the _____ class of the _____ school and leaves with a _____ character. All sums due by him to this school have been paid."

III.—The certificate is to be given upon the day in which it is asked for, and it is not the business of the head master to inquire why the boy wishes to leave his school.

IV.—A boy coming for admission shall not be placed in a higher class than that in which he was in the school he has left (no class lower than the fifth being considered): thus, a boy of

the fifth class of one school may not be admitted into the fourth class of another school, but a boy of the sixth class may be admitted into the fifth class without an infringement of this rule.

N.B.—To promote a newly-admitted boy, except it be after the regular annual examination of the school, is a breach of this rule. By the "regular annual examination" is to be understood the examination held towards the close of the school year, when the Entrance test-examination is generally held.

V.—The fact of a boy appearing for admission without having undergone the annual examination of his old school must be regarded, unless the reverse is certified to by his former head master, as sufficient evidence of his not having been fit for promotion; he should therefore be admitted into the class in which he had been reading in the other school.

VI.—Every case in which a boy is dismissed or expelled should be notified at once to the Inspector of Schools.

VII.—If a boy's name be struck off for non-payment of dues, he shall not receive a certificate until all sums due to the school have been paid.

VIII.—If a boy leaves the school after having failed at the examination of his class, a note to that effect shall be entered in the certificate granted to him by the head master.

IX.—All questions arising between one head master and another respecting the enforcement of these rules shall be referred to the Inspector of Schools with all convenient speed.

X.—If a boy be found producing a false certificate, or making a false statement as to his attendance at any school, he shall be expelled, or, at the discretion of the Inspector, be publicly degraded for that year to the class below that in which he is.

XI.—Wilful transgression of any of the foregoing rules will render a school liable to forfeit the right to send up candidates for junior scholarships.

North-Western Provinces and Oudh.

The rules in force are to the following effect:—

That a body on admission to a secondary English school, Government or aided, shall, except for some sufficient reason to the contrary, remain at the same school till the end of the school year, and that, if obliged to leave within that time, he shall receive a certificate showing what stage of education he has attained and what character he bore; that if he leaves at the end of the school year, the master shall give him a written certificate showing whether he has passed or failed at the final examination; that the grant of any certificate shall be made conditional on his having paid all sums due by him to the school he is leaving, and that he shall not be admitted to another school except on the production of one of the above certificates. He will not be placed in a higher class in his new school, unless he has passed the final examination at his previous school, and will not receive promotion within three months of his admission.

From the Government of India, to the Right Honourable the Secretary of State for India,—No. 7 (Education), dated 31st August 1889.

With reference to the correspondence marginally noted, we have the honour to forward, for Your Lordship's information, copies of the replies which we have received from Local Governments and Administrations to our circular letter, dated the 31st December 1887, on the subject of discipline and moral training in schools and colleges in India, together with copy of a Resolution which we have recorded thereon.

Despatch from Secretary of State, No. 120 (Public—Education), dated 29th September 1887.
Despatch to Secretary of State, No. 1 (Education), dated 17th January 1888.

2. We would invite attention to the 13th paragraph of our Resolution, in which reference is made to the suggestion of the Madras Government, that the teaching staff at colleges should be leavened with a larger proportion of English teachers who have paid special attention to the art of teaching. We trust that, when selecting graduates in England for educational appointments in India, Your Lordship will see fit to insist on their possessing experience in teaching.

From the Right Honourable the Secretary of State for India, to His Excellency the Right Honourable the Governor General of India in Council,—No. 120 (Public—Educational), dated India Office, London, the 29th September 1887.

My attention has recently been called to the question of providing a moral text-book, of an elementary character, such as may be used in the Government schools and colleges in India.

2. Your Excellency in Council is aware that this matter was considered in 1884 by the Government of India and the Secretary of State,* in consequence of a recommendation of the Indian Education Commission that an attempt should be made to prepare such a work. This recommendation was not supported by Lord Ripon's

* See Public (Educational) Despatch to Government of India, 24th July 1884, No. 61.

Government, nor was it adopted by my predecessor in Council; but, in announcing his opinion, Lord Kimberley added, "it may possibly be that hereafter some book in the nature of a text-book of moral rules may be written of such merit as to render its use desirable."

3. The difficulties attending the adoption by the Government of India of an authorized manual containing lessons on moral subjects, which shall not offend the feelings of the numerous races and creeds of the peoples of India, are no doubt considerable; but I am of opinion that it is the duty of the Government to face this problem, and not to be content until a serious endeavour has been made to supply what cannot fail to be regarded as a grave defect in the educational system of India.

4. Having made inquiries in this country, I find that neither the Educational Department nor the London School Board have officially recognized any particular text-book or books on the subject of moral conduct. One* such manual appears, however, to be well known and extensively used in Board Schools, where, as Your Lordship is aware, no denominational teaching is allowed. I forward a copy of this book, together with two others,† for your information; and, without recommending any of these as a model or implying approval of their contents in detail, I desire to suggest, for the consideration of Your Excellency in Council, the question whether a work of the same or similar character might not be prepared for use in the schools in India, with such omissions, additions, and alterations as the circumstances of that country require.

* Notes of Lessons on Moral Subjects, by F. W. Hackwood.

† Moral Education, by Rev. P. Prescott.
Progresive Lessons in Social Science, by W. Ellis.
(Sent by book post.)

5. I shall await with interest the expression of the views of Your Lordship's Government on this subject, and will only add that the matter appears to me to be an important one which should not be lost sight of until something practical has been done.

From A. P. MacDonnell, Esq., Secretary to the Government of India, Home Department, to all Local Governments and Administrations, No. $\frac{10}{382\text{-}91}$ $\frac{\text{Home Department}}{\text{Education}}$, dated Calcutta, 31st December 1887.

The Government of India has, in the communications marginally noted, called the attention of Local Governments and Administrations to various recommendations made by the Education Commission for improvement in the system and methods of school and collegiate education. The Government of India is glad to believe that these recommendations are everywhere receiving their due share of attention, and that progress is being steadily made in the direction marked out by the Commission. Hitherto, however, attention has not been specially invited by the Government of India to those portions of the Commission's Report which deal with the subjects of discipline and moral training in schools and colleges; and as no subjects connected with education are more important in the general interests of India or in the interests of students themselves, His Excellency the Governor General in Council considers the time opportune for recommending them to the consideration of Local Governments and Administrations.

Resolution in the Home Department, No. $\frac{10}{309}$, dated 23rd October 1884.
Circular No. $\frac{12}{319\text{-}28}$, dated 24th October 1885.

2. The question of discipline in public schools and colleges does not seem to have hitherto received any comprehensive consideration apart from the discussion of the subject by the Education Commission. It is only within comparatively recent times that the Government has come to deal with public instruction on the present wide scale, its first efforts having been directed more towards supplying a course of literary instruction for a few students of exceptional ability than towards the wholesale dissemination of Western learning. It thus came to pass that the want of a standard of discipline in our Indian public schools and colleges was not at first felt; it became manifest only in more recent years with the ever-growing demand for education according to European principles and of a purely secular character.

3. It cannot be denied that the general extension in India of education on these principles has in some measure resulted in the growth of tendencies unfavourable to discipline and favourable to irreverence in the rising generation. Such tendencies are probably inseparable from that emancipation of thought which is one of the most noticeable results of our educational system. But though inevitable under the circumstances of this country, they are nevertheless, it will be admitted, tendencies which need control and direction, so far as control and direction can be supplied by a judicious system of scholastic discipline and of such moral training as our policy of strict neutrality on religious matters enables us to apply.

4. In considering the application of such discipline and training to the facts of our Indian educational system, the first thing we have to do is to clearly define the standard of discipline at which we propose to aim. It would seem that the only standard to which it is possible to appeal in connexion with public schools and colleges in India is that recognized in the highest

class of schools and colleges in England. Indigenous education furnishes no traditions which can be referred to for guidance in such matters. In the indigenous schools of early India, grotesque and ill-proportioned punishments established relations between teachers and pupils which were wanting in dignity; while in Sanskrit seminaries the question of discipline did not in practice arise owing to the sacred character of the writings that were studied, the veneration for teachers which they inculcated, and the acts of submission and reverence that were exacted in all the relations of pupil to teacher.

There is no reason to fear that the English standard of discipline will be found deterrent by its severity. English education is now established upon so firm a basis in India, and its advantages as leading to a career in life are so generally recognized, that the Government can look confidently for support in introducing reforms, which have for their object the elevation of the tone of colleges and schools and the training of the present generation of students to those habits of self-respect which find expression in submission to authority, temperate language, and deference to the judgment of those older than themselves. The English public schools and universities aim not merely at training the faculties of men for the acquisition of knowledge, but also at producing a distinct type of character well adapted for the uses of actual life. In various ways they attempt to teach practical wisdom, and there is every reason to expect that a closer approximation to their methods of education may result in fitting the members of similar institutions in India to take a useful part in social business of all kinds. Self-reliance can only spring from self-control; and self-control can be best taught by a system which looks beyond mere knowledge, and demands from those who come under it the exercise of their powers of moral judgment and of steady co-operation towards the higher aims of the institution to which they belong.

5. In considering what are the actual measures which the occasion demands, it is desirable, in the first place, to refer to the remarks which the Education Commission make upon the subject of discipline and moral training in schools. The following passages from their report are therefore reproduced here for facility of reference:—

Physical Training.—We have given an account of the intellectual training provided under various standards in the public primary schools of India. We have now to enquire what steps are taken to promote the physical and moral well-being of the children. . . . . In Bombay and the Central Provinces especially gymnastics and drill have been introduced as part of the school routine, and schoolmasters are taught gymnastic exercises as part of their training. In Bengal, the opportunity of boys being collected for central examinations is often taken to encourage athletic contests and to reward success in physical exercises. In the rest of India less systematic attention is paid to the subject. . . . . We consider that a regular course of physical exercise would have specially good effect upon the minds and bodies of most Indian students. We therefore recommend *that physical development be promoted by the encouragement of native games, gymnastics school drill, and other exercises suited to the circumstances of each class of school.*

Moral Training.—Much has been said in the evidence and the memorials before us regarding the importance of moral teaching. There is a widespread feeling, especially in the Punjab, that something should be done to promote the development of the science of right and wrong in the minds of scholars of all grades. Some have advocated the preparation of a moral text-book; others of a manual for the guidance of masters; whilst others, again, think that the object will be more surely gained by introducing lessons having a moral bearing into the ordinary reading-books. . . . . Undoubtedly they (text-books) offer no means of conveying moral teaching to pupils. But even where their importance is recognized, we doubt whether the teachers take sufficient advantage of any opportunities open to them of instilling moral principles and habits into the minds of their pupils. . . . . It is, of course, impossible to secure that every teacher shall be a man of such moral character as to lend weight to his precepts. But the inspection of a school should, at any rate, include a careful inquiry whether the boys have had their attention directed to the moral significance of the lessons they have read. A simple manual for the guidance of teachers may assist them in this part of their duty; while the knowledge that some inquiry will be made by the Inspector will keep the subject before their minds. Nor should the moral value of strict and careful discipline be left out of sight. When a boy knows and keeps his proper place in the school, he will be in some degree trained to keep it in the world also. Manners afford some indication of moral training, and should on no account be regarded as beyond the teacher's care. It appears that a good deal of what is sometimes described as moral deterioration in Indian school-boys is in reality a departure from the gentle and respectful manners of old times. . . . On the whole, though no general measure can secure moral training in primary schools, careful and constant attention may have some effect in promoting it. We therefore recommend *that all inspecting officers and teachers be directed to see that the teaching and discipline of every school are such as to exert a right influence on the manners, the conduct and the character of the children, and that for the guidance of the masters a special manual be prepared.*

Religious Teaching.—It has already been shown how large a place religious teaching occupied in the course of instruction provided in indigenous schools, both high and low. Even from the essentially secular bazar school in some parts of India, religion is not excluded; while the complaint against maktabs has been that they confined their instruction to the Koran. Following a policy of strict religious neutrality, the Despatch of 1854 declared that the system of grants-in-aid should be based on an entire abstinence from interference with the religious instruction conveyed in the school assisted. Under the application of this stringent rule, aided institutions are at liberty to convey whatever religious or moral instruction they please. But . . . . . the Court of Directors declared that Government institutions were founded for the benefit of the whole population of India, and that it was therefore indispensable that the education conveyed in them should be exclusively secular. . . . . Against the strict principle of excluding religious instruction from the school-course, various objections were raised and discussed in the Commission. It was urged that in some parts of India no difficulty would arise, because the

Government school is attended by children, all of whom belong to one religious sect; that part of the policy of transferring the management of primary schools to local committees was to permit of wider and readier adaptation to local wants, which might possibly include a desire for religious teaching; and that, finally, these boards might be trusted not to do violence to religious prejudices or local feelings, or at least that the reservation of a right of appeal from a dissenting minority would secure justice to all. On the other hand, a majority of us considered that religious feeling was so inflammable in India, and sectarianism so prevalent, that it was not safe to depart from a policy which had worked well in the past. The value of religious education was admitted on all sides, but it was hoped that home-instruction and the increase of aided schools to which religious instruction may be freely given would to a large extent minimize the recognized evil of banishing religion from Government primary schools. . . . . The Commission by a large majority adopted the following recommendation, *that the existing rules as to religious teaching in Governments chools be applied to all primary schools wholly maintained by municipal or local fund-boards.* In dissenting from this recommendation, one member of the Commission observed that it must not be implied that the existing rules precluded religious instruction; for, on the contrary, teachers were allowed, in accordance with the despatches just quoted, to give such instruction in the school before or after the ordinary school-hours, and several instances could be mentioned of teachers availing themselves of this permission, especially in the Bombay schools for Muhammadan boys. Another member remarked that religious instruction was especially desirable in girls' schools. The mover of the recommendation, with the assent of his supporters, disclaimed any intention of desiring to alter existing practice, and the recommendation was adopted on this understanding.

Inter-school Rules.—There are other ways in which the mutual relations of schools need to be regulated with care. In towns where there are several schools—and it is only in them that competition need be considered—there is a danger of discipline being injured and the tone of education lowered by too keen a competition for pupils. The desire also that pupils commonly feel to be placed in the highest class they can get admitted to causes considerable danger of their changing their schools so often that steady progress is greatly interfered with. This danger is recognized and some provision made against it in all provinces; but . . . . . the weak point of all the arrangements at present in force is that they are voluntary or semi-voluntary, and that thus a new manager or head-master who does not feel himself bound by the engagements of his predecessor may introduce confusion at any time. . . . . Thus the hold of all the head masters upon their pupils is relaxed and discipline suffers. It would obviate these dangers if all institutions connected in any way with the Department could be brought to accept a definite set of rules. . . . . The gain in teaching lessons of steadiness and perseverance to pupils and in improving discipline would be very great. Also—what we value even more—the enforcement of such rules would draw schools under all kinds of management closer together, would make their relations with the Department more intimate, and would tend powerfully to develop the feeling that all schools are working for a common end, and should have no rivalry except in promoting the interests of the entire community. We therefore recommend *that managers of schools in competition be invited by the Department to agree to rules providing, as far as the circumstances of the locality allow, (1) that, except at specified times, a pupil of one school be not admitted to another without a certificate from his previous school; (2) that any fees due to that school have been paid; and (3) that he do not obtain promotion to a higher class by changing his school.*

6. The recommendations which emerge from the preceding remarks of the Education Commission are the following:—

(*a*) the introduction of the inter-school rules;

(*b*) the opening of playgrounds and gymnasia;

(*c*) the prohibition of religious teaching in Government and Board Schools during school-hours, qualified by the injunction that inspecting officers should see that the teaching and discipline in schools are such as to exert a right influence on the manner, conduct, and character of the pupils.

A few words of comment upon each of those recommendations seem called for here.

7. The adoption of rules defining the conditions under which pupils should be allowed to pass from one school to another is, it is understood, in accordance with the practice observed by all schools of high repute in England, and the Governor General in Council has no doubt that great good would follow the introduction in India generally of a well-devised system of rules to that end. The Government of India is aware that in Madras, Bengal, and the North-Western Provinces such a system of rules is now largely enforced, and he understands that where enforced the system is working well; but he has reason to fear that even in the provinces named, many head masters of schools, which have to compete with each other, are more careful to attract pupils by indulgence than to subject them to discipline, of which they do not understand the tonic value. It seems, therefore, expedient that measures should be taken to extend the system to all schools in all provinces aided or supported by public funds as a condition of the continuance of such aid, and to move the Senates of the Universities to use the influence at their command to procure its adoption in schools and colleges which do not receive aid from Government.

8. In regard to the provision of playgrounds and gymnasia, experience in other countries has shown that not only are they useful in engaging the attention of boys out of school-hours, but that they have a direct bearing on the formation of a manly type of character. In some Indian provinces, wherever gymnastics and field games, such as cricket, have been introduced, students have shown great aptitude for those exercises, and there is ground for hope that their recognition, as part of a regular course of school training, may render the pursuit of them even more popular than it is at present, and effect an improvement in the physique of the rising

generation. In order to stimulate proficiency in such exercises, it seems to be well worth considering whether a system of marks and prizes for efficiency in gymnastics should not be everywhere introduced.

In regard to the provision of playgrounds, the action of the Government must of course be limited by financial considerations; but it may be reasonably hoped that in this matter private liberality will not cease to supplement the deficiencies of educational funds. The Government Gazettes bear frequent testimony to the public spirit which finds expression in founding and endowing schools. The foundation and endowment of playgrounds and gymnasia are objects no less worthy of public beneficence.

9. Finally, the recommendation that inspecting officers should insist upon the maintenance of proper discipline in schools and of a satisfactory method of teaching presupposes the existence of a standard of discipline which it is the object of the present communication to establish.

10. The preceding recommendations are all that the Education Commission make in connexion with discipline and moral training in schools. A slight consideration of them will show that good so far as they go, they go but a little way towards the establishment of that standard of discipline of which we feel the want. It is manifest that as a body of rules whose operation will tend to create such a standard, they are insufficient, and need to be supplemented by other rules which, dealing with various phases of school life, will have the effect of creating a healthy tone of feeling, self-restraint, reverence for and submission to authority. Without pretending on the present occasion to prescribe such a standard of discipline, the Governor General in Council considers that the principles on which it should be based may be found in the following directions:—

(1) the provision of efficient training schools and colleges for teachers, and the employment as teachers only of those who have given satisfaction during a course of training;

(2) the extension of a system of teaching having a direct bearing upon personal conduct;

(3) the repression of breaches of discipline in accordance with certain well-defined rules;

(4) the introduction of conduct registers;

(5) the extension of the hostel or boarding-house system to the fullest extent that the public finances or private liberality will permit;

(6) the introduction of a system of monitors to be made responsible for the conduct of the scholars while in and as far as possible while out of school;

(7) the exclusion from school of boys who have not reached a certain class by a certain age.

11. In regard to the first of these suggestions, it is unquestionably true that a good moral tone is, in the first place, best acquired by a school-boy insensibly from his family; in the second place from his teachers, and in the last place (which is indeed the consequence of the other two) from the public opinion of the school-boy world in which he moves. Over the home life of the school-boy or student we can directly exercise but little appreciable influence; but the conviction that it makes entirely for good should not induce us to spare any effort or lose any opportunity of moulding his character during school-hours. From this point of view, the provision of good teachers is of the greatest importance to the well-being of the country, and the signal successes which in India have attended the instruction and training imparted by many devoted and accomplished teachers, whose names it is unnecessary to mention, prove that the school can be made a no less effectual nursery of morality than of mere literary knowledge. But His Excellency in Council is afraid that in recent times the importance of the careful selection of teachers has not been always fully appreciated; and that in public schools the character of the head of the school with respect to the healthy influence which he is likely to exercise over the boys and his power of moulding their character is not, as it should be, regarded as a most essential qualification for the post. His Excellency in Council also fears that the facilities for training teachers for the various classes of schools have not received in some provinces that measure of attention which the subject so well deserves, and that grants-in-aid are sometimes given to schools managed by other than well-qualified teachers. These are matters to which he would invite serious attention. No money is better spent than that allotted to the support of efficient training schools and colleges for teachers, and money is not well spent if granted to schools presided over by untrained and incompetent teachers in which discipline and moral training are relegated to a secondary place. The Governor General in Council is of opinion that in the truest interests of education the cost of providing thoroughly good training schools and colleges for teachers of English as well as of vernacular schools, should be regarded as a first charge in the educational grant; and that any province which is

now unprovided with institutions suitable for the effectual training of the various classes of teachers required should take measures by retrenchment, if necessary, to establish the requisite training institutions. Until training schools and colleges established in this country succeed in supplying trained native teachers in sufficient numbers and of the requisite quality, it is worth while considering whether, for the position of head masters of the more important schools, it might not be desirable and consistent with native feeling to make the sphere of selection wider than it at present seems in practice to be. It might be often found desirable to engage trained head masters from England for a definite period of, say, five or seven years, who would introduce and establish a tone and system of discipline which other schools might emulate.

12. Although attention should be, in the first place, given to the provision of really competent teachers, example being better than precept in forming the tone of a boy's mind, still precept should not be overlooked. In aided schools religious instruction may of course be freely given and the Governor General in Council would be sincerely glad if the number of aided schools and colleges in which religious instruction is prominently recognized were largely increased. It is in this direction that the best solution of this difficult problem can be found. Even in schools supported by the State, something in the way of religious instruction can be effected out of school-hours in accordance with established principles. But in addition to this, something more should, in the opinion of the Government of India, be now attempted. It was one of the recommendations of the Education Commission "that an attempt be made to prepare a moral text-book based on the fundamental principles of natural religion;" and although the Government of India at the time did not seek to enforce that recommendation, the Secretary of State was of opinion that it should not be altogether ignored, and His Lordship in a recent despatch, of which a copy is forwarded herewith, desires that this matter be now seriously taken up. The Secretary of State's wishes on this point coincide with the plan which His Excellency in Council has been for some time considering, and the time has now arrived for giving effect to it. It is believed that in some provinces the school-books now in use contain a variety of moral lessons of a non-sectarian character, which in the hands of competent teachers might, on suitable occasions, be made the text of explanations and illustrations. But in other provinces the books in use are either not of this description, or they are ill-adapted for the object in view. In all cases it is desirable to review the text-books now in use in the light of the Secretary of State's despatch and to recast them possibly with the view of introducing into them extracts from the various great writers who have dealt with the question of personal conduct in its various aspects. The influence of a text-book so compiled will be all the greater, as the invaluable quality of literary merit, which would probably be wanting in a book written for the occasion, would be secured. The establishment of select school libraries of choice books may also have a good effect in providing the boys with wholesome general literature. On this matter of the best way of giving effect to the wishes of the Secretary of State and the Government of India, I am to invite an early expression of (the / your) opinion (of His Excellency the Governor in Council. / of His Honour the Lieutenant-Governor, (& C. C.)).

13. Returning to the question of moral instruction and the recommendations of the Education Commission in regard to it, I am to observe that no duty should be performed by inspecting officers with greater care and thoroughness than the duty of seeing that the teaching and discipline in the school is "calculated to exert a right influence on the manners, the conduct, and the character of the children." To this department of a teacher's duty, special attention is now paid in the United Kingdom, and to the orders in force there, attention might, with much advantage, be paid in India. "My Lords," says an important circular * from the Council of Education addressed to Her Majesty's Inspectors of Schools, "are anxious that you should lose no suitable opportunity of impressing upon both managers and teachers the great responsibility which rests upon them, over and above the intellectual teaching, in regard to the moral training of the children committed to their charge. You will express your special approbation of all schools where, from the knowledge which you have gained by repeated visits, you observe that a high moral tone is maintained; you will not fail to enlarge upon the Article (19*d*.) in the Code respecting discipline, as showing the interest taken by Parliament and by their Lordships in this all-important subject; and where it is not satisfactorily attended to, you will not hesitate to recommend a reduction of the grant. You will, in the spirit of the Article, urge the managers to do all in their power to secure that the teachers maintain a high standard of honesty, truth, and honour in their schools, and that they not only inculcate upon the children the general duty of consideration and respect for others, but also the special duty of obedience to, and reverence for, their parents; . . . . . and also to encourage such training in schools, in matters affecting their daily life, as may help to improve and raise the character of their homes." It is in this spirit and with this object that the Governor General in Council would have teachers in Indian schools and colleges

* Parliamentary Paper C.—1964 of 1878.

direct their teaching, so far as may be, and it is with a view to bring about such a desirable result that I am now to commend the subject to (*the* / *your*) early and earnest attention [of the Government of———]. This is, I am to add, a phase of the educational question to which the attention of Local Boards and Municipal Committees, who are now entrusted with responsible functions in educational matters, should be specially invited.

14. In regard to the question of punishments for breaches of schoo discipline, the chief object to be aimed at should be that the punishment should fall on the offender, and not, as it would appear is now frequently the case, on the offender's parents. Wherever in Indian schools moderate corporal chastisement is a recognized method of school punishment, the question presents no serious difficulty. But when the age of the student or the tone of local public feeling upon the point renders the infliction of corporal chastisement open to objection, the question is beset with more difficulties. A fine affects the unoffending parents instead of the offending pupil. It is perhaps impossible altogether to avoid fines, specially in case of the more advanced boys; but, as a general rule, fines do not seem to be an appropriate method of enforcing school discipline. Imposition of tasks, deprivation of privileges, a judicious use of the rod (when local feeling permits its use) in the case of young pupils, and finally expulsion in cases of persistent and aggravated misconduct—these seem to be the chief methods of punishment for breaches of discipline available to head masters. With these remarks the Government of India is content to leave the matter to the judgment and discretion of Local Governments.

15. But methods of school punishment are matters of very secondary importance compared with methods of bringing out and strengthening the impulses for good which predominate in youthful minds. It is here, far more than in the maintenance of discipline by means of punishments, that a really good head master makes his influence felt. Nothing should be left untried which tends to the development of these healthy impulses, and the result should be periodically recorded in good-conduct registers. With reference to the adoption of good-conduct registers, all that seems necessary to suggest is that a form of conduct register should be prescribed, extracts from which should be sent to the parents or guardians of the boy concerned at stated intervals, and it might be found convenient to exhibit in it the stage of progress attained in each branch of study. The entry regarding general conduct should be filled in by the head master, and should represent his opinion of the boy's moral character and behaviour, based upon his personal observation and the reports of his subordinates. At the year's end, prizes should be allotted for good conduct of such value as to make them objects of eager competition.

In order to enable the head master to keep up his personal knowledge of all boys in the school, it is worth considering whether a practice under which each class appears periodically before the head master should not be adopted in schools where it is not already the practice.

In this connexion it may also be suggested that measures might be taken to provide that, in filling up appointments in Government offices, special regard shall be paid to the entries in the conduct register. At present applicants for such appointments frequently produce certificates of character given with reference to the appointments sought. Under the system now suggested, disorderly conduct during the closing years of school career would seriously affect the candidate's prospects of obtaining official employment after leaving school, and no doubt private employers would not be slow to follow the example set by Government in this respect.

16. The fifth suggestion—namely, the establishment of hostels or boarding-houses, by which students who are strangers in large towns or cities may be saved from the pitfalls which surround them, and may be made amenable to something like home discipline—needs no recommendation here. The advantages of well-managed boarding-houses, especially in the large cities and towns, must be manifest to all who consider the subject. No greater benefit could be conferred on the students attending our larger schools and colleges than the establishment of attached boarding-houses and compulsory residence therein. The provision of such houses should be earnestly recommended to the liberality of the public, and when provided, the enforcement in them of a high standard of morality and discipline should be a subject of the watchful care to the Local and Educational authorities. It need hardly be pointed out that an ill-managed boarding-house in a large town might easily become a hot-bed of evil.

17. The appointment of selected boys from the higher class of school to be monitors for the purpose of maintaining proper discipline during, and as far as possible out of, school-hours, for reporting breaches of rules, and generally for maintaining a high standard of conduct and manners, is commended to careful consideration. It is believed the system has been tried with success in some Indian schools, notably in the Elphinstone High School in Bombay, so that

it seems needless to enter upon the details of the scheme here. The principle of associating the leading boys of a school in its internal government is well known in England, where it has worked for many generations with remarkable success. Among its known advantages may be noticed that it tends to diffuse the influence of the masters, and especially of the head master, through a wider circle than it could otherwise reach. Through the monitorial system the personal influence of the masters is brought to bear immediately upon a limited number of more advanced students whom they can know intimately, and who, in their turn, communicate the impressions they have received to a larger number of younger boys. With the monitors, on the other hand, the trust reposed in them tends to foster a sense of responsibility, brings them to look upon the reputation and prosperity of the school as in some sense committed to their keeping, and prepares them for the larger duties of actual life. No doubt this system is not fully applicable to schools where none of the pupils are boarders; but, even in these cases, great benefits will be derived from its partial adoption; while in hostels it is probable that it would work well. Here, indeed, there might even be room for that further development of the system by which the younger boys are allotted as pupils to the elder, who are made responsible, not merely for their moral conduct, but also for their diligence in their work. This, however, would be a matter for the Educational authorities to consider.

18. The last suggestion is the removal from school of boys of a certain age. The expulsion of boys who are incorrigibly ill-conducted is, of course, a head master's imperative duty: but, incorrigible misconduct apart, experience has shown that a large proportion of moral evil and disregard for rules is traceable to the influence of youths who remain at school to a comparatively advanced age without rising beyond the lower classes, and who exercise an evil influence over the younger boys in the same class. Such youths often form a nucleus of resistance to authority; they are too old for effective punishment, while their chances of academical success are too small for them to take an active interest in the real work of the school. If on consideration it appears to (His Excellency in Council / His Honour / You) that such a state of things prevails in the (Madras and Bombay Presidencies / Lower Provinces, N.-W. P. & O., &c., &c.) to such an extent as to call for remedy, then I am to ask whether advantage might not result from a rule that any boy who, through want of diligence and attention to study, has not risen to a certain class by the time he has attained a certain age, should be required to leave the school. It may be that in India such a rule would not be acceptable to native society, and having regard to the advanced age at which Muhammadan boys especially come to school, it would certainly be necessary to make the rule, if adopted, an elastic one; but it is well to consider whether the adoption of even an elastic rule of this description might not be desirable in itself and agreeable to native feeling. If not agreeable to native feeling it should not be adopted.

19. The reforms sketched in the foregoing paragraphs make no pretension to originality or to exhaustiveness. Some of them are already practised in one province, others in another; but they have, so far as the Government of India is aware, been nowhere worked up into a connected scheme or system. They are here thrown out as suggestions for consideration and development, rather than as rules to be definitely adopted in their present shape. It appears, however, to the Government of India that the adoption of some such rules would have a beneficial effect upon the tone of Indian schools. From the nature of the case, any sudden improvement is not to be expected; but it might be hoped that by such improvements in system, the elder boys in Indian schools will in course of time learn those lessons of obedience, moderation, and self-respect which it is the effort of all scholastic systems to impart. In any event we may hope that by merely bringing this great educational difficulty to notice, the leaders of native society will realize how closely the interests of all that is best in that society are bound up with its younger representatives. They will, doubtless, bear in mind the saying that the future of a nation depends upon its young men, and will bring all their influence to bear to support the Government in the attempt to render school education a fitter and fuller training for public duties.

20. Should this be the case, the problem of dealing with discipline in colleges will be materially simplified, as undergraduates will enter the colleges with habits formed and characters developed by the wholesome discipline of the schools, and will be naturally disposed towards order, propriety, and good behaviour.

Here positive rules, the methods appropriate for schools, are comparatively ineffective. They may serve to get rid of the wilfully vicious or obstinately idle members, but they will not do much to raise the tone of the whole collegiate body. This can only be done by distinct moral teaching, and by that moral supervision which, to use the words of the Education Commission, "all admit to be good and useful, and which all desire to see made more thorough than it is at present." In the case of colleges, even more than in the case of schools, doubts

have indeed been expressed as to the possibility of introducing distinct moral teaching where there is no religious instruction; and in their Report the Education Commission point as a means of meeting the difficulty, to the establishment of aided colleges in which religious teaching can be fully recognized. It has been already clearly stated that the Governor General in Council entirely approves of the views of the Education Commission on this point, and would gladly see an increase in the number of aided colleges and schools in which religious instruction may be freely given. But His Excellency in Council is bound to say that though there is greater difficulty in introducing moral teaching of a non-sectarian character into State than into aided colleges, that difficulty does not seem to have been hitherto seriously faced by Education Departments generally, and, until failure follows an earnest effort at imparting moral instruction in colleges, the Government of India is unwilling to admit that success may not be secured. To this subject then His Excellency in Council desires that early attention may be given and a practical attempt made to give effect to the commendation of the Education Commission upon the subject.

21. In regard to the benefits accruing from moral supervision by Principals and Professors over students in colleges, there is no room for doubt; and the problem for solution is, how such supervision may be made more effective than it now appears to be, and how the sentiments and habits of students may be best influenced for good. In this matter far more is to be expected from the example and personal qualities of the Principal and Professors, than from rules; but rules in support of authority may be useful, and from this point of view the following regulations (among others) may be beneficially enforced :—

(*a*) Weekly meetings should be held by the Principal and the Professors to consider questions of discipline.

(*b*) The Principal should have the power of ordering the expulsion or rustication of a student and of fining him for disorderly conduct.

(*c*) Every Professor should have the power of suspending a student for a limited period of time or of fining him without reference to the Principal.

22. In conclusion, I am to commend the whole subject to early and careful attention, for the importance of the considerations thus brought to notice cannot be exaggerated. The true interests of education are bound up with the solution of the problems now touched upon. It is sometimes observed by the opponents of our educational system that the want of reverence and the insubordination which is sometimes imputed to Indian students is merely part of a wider movement over which it would be vain to attempt to exercise any control; and that while Western civilization is sapping the framework of Indian society, it is unequal to laying the foundation stone of reconstruction. A general statement of this character cannot be accepted as any argument against the adoption of measures to remedy an acknowledged evil. The magnitude of the change in native society may well have been exaggerated; but even if it be allowed that change is taking place to the fullest extent supposed, the old order must be replaced by a new one; and there is hope that the new may be better than the old. Let it be granted that European intellectual training has cut loose the rising generation from many of the moral and social bonds of their forefathers; other forms of restraint must sooner or later take their place. Western education, if persevered in, must in time bring with it Western principles of discipline and self-control. The intellectual part of the process has made good progress; it remains to introduce the moral element which forms the most prominent factor of the European theory of education. The reforms of system indicated in the foregoing paragraphs have this object in view, although they may not be all that is required. They seek to fill the vacuum which a purely intellectual training has created, and to mitigate the evils of a one-sided development.

Endorsed by the Under Secretary to the Government of India, Home Department,—Nos. 392—93, dated Calcutta, the 31st December 1887.

Copy forwarded to the $\frac{\text{Foreign}}{\text{Public Works}}$ Department for information and such action as may be considered desirable in regard to educational institutions under the control of that Department.

From the Government of India, to the Right Honourable the Secretary of State for India,—No. 1, dated Calcutta, the 17th January 1888.

With reference to Your Lordship's Despatch No. 120 (Public—Educational), dated 29th September 1887, we have the honour to transmit, for your information, a copy of a circular* letter issued by us on the subject of the discipline and moral training in schools and colleges in India, and to state that we await the replies of the several Local Governments and Administrations on the questions discussed therein.

* No. 10—382-391, dated 31st December 1887.

From the Chief Secretary to the Government of Madras, to the Secretary to the Government of India,—No. 421, dated Ootacamund, 16th July 1889.

With reference to your letter No. 10—382, dated the 31st December 1887, on the subject of discipline and moral training in schools and colleges, I am directed to forward copy of Proceedings of Government of this date, No. 420, recording the report submitted by the Director of Public Instruction on the questions raised. His Excellency in Council regrets the delay which has occurred in making a reply to your communication above referred to, but it will be observed that the interval has been occupied by the Director of Public Instruction in collecting a large number of opinions and remarks, which this Government believes will be found to contain much valuable matter.

2. Subject to the observations made in the Proceedings, Mr. Grigg's report has the general support and approval of His Excellency the Governor in Council. The question of the improvement of the teachers, especially in colleges, is a matter of the greatest importance, and this Government would be glad if the attention of the Right Honourable the Secretary of State could be drawn to the need for the selection of graduates of experience in teaching, as well as of ability, for such appointments as are filled up from England. It appears to His Excellency in Council that too much attention has been paid to intellectual qualifications, and that men have been sent out who are deficient in those qualities themselves which it is desired to develop in the youth of India. With reference to the use of a moral text-book of the character described in Lord Cross's Despatch, No. 120 (Public—Educational), dated the 29th September 1887, I am to say that His Excellency the Governor in Council has no objection to the use of such a book being prescribed, but is opposed to the preparation of a Reader, or series of Readers, by any committee in this Presidency in the manner suggested by the Director of Public Instruction in paragraph 21 of his report. This Government would suggest, if the adoption of a moral text-book is decided on, that one of those named in paragraph 4 of the Secretary of State's despatch above referred to would answer the purpose.

3. The Government of India will observe that the other suggestions contained in paragraph 10 of your letter under reply have been fully treated by the Director of Public Instruction, and that definite proposals for giving effect to such as commend themselves to this Government have been either approved or called for. His Excellency in Council would strongly deprecate the suggestion mentioned in paragraph 15 of your letter, that attention should be paid to good-conduct registers in selecting candidates for the public service. As has been pointed out by some of those consulted, it would be cruel and unjust to place on permanent record the faults committed in early youth. As regards boarding-houses, the experiment is one which the Government would be glad to see tried by private agency, but its success seems too doubtful to justify the expenditure on it of public funds. In conclusion, I am to say that His Excellency in Council believes that much good result to the cause of discipline in schools and colleges may be expected from the revised system of recognition which was laid down in G. O., 20th June 1889, No. 351, copy of which was forwarded with my letter No. 352 of the same date.

Extract from the Proceedings of the Government of Madras in the Educational Department,—No. 420, dated the 16th July 1889.

READ the following letter:—

From A. P. MACDONNELL, Esq., Secretary to the Government of India, Home Department, to the Chief Secretary to Government of Madras,—No. 10—382, dated the 31st December 1887.

(*See* Education Proceedings, A January 1888, Nos. 36 to 39.)

ORDER THEREON by the Chief Secretary to the Government of Madras,—No. 47 (Educational), dated the 23rd January 1888.

The foregoing letter from the Government of India will be communicated to the Local and Municipal Department, with reference to the remarks in paragraph 13, to the Senate of the University of Madras, with advertence to paragraph 7, and to the Director of Public Instruc-

tion. The Director will submit, at an early date, a report on the best way of giving effect to the wishes of Her Majesty's Secretary of State for India and the Government of India as set forth in paragraph 12 of the foregoing paper. The Director will also fully consider the several other suggestions contained in the Government of India's letter, and will submit a report dealing in detail with them, and making any recommendations for their practical adoption which seem to him desirable.

READ also the following paper:—

From H. B. GRIGG, Esq., M.A., Director of Public Instruction, Madras, to the Chief Secretary to the Government of Madras,—No. 3187, dated the 6th April 1889.

I have the honour to reply to G.O. No. 47 (Educational), dated 23rd January 1888.

2. Before submitting practical suggestions for remedying the defects or imperfections which exist in our educational system as regards the moral training and discipline of our University students and of our school-children, I think it will be well to notice briefly what the present position is as regards discipline and moral instruction in colleges and schools, and as regards the moral tone and moral tendencies of the rising generation, the causes to which what is unsatisfactory in that position is due, and which among the unsatisfactory conditions are removeable or remediable. I shall then suggest such remedies as seem practicable. In dealing with the subject I shall, as far as is convenient, deal with colleges—*i.e.*, institutions preparing matriculated students for University examinations connected with the several degrees which the University confers—separately from schools.

3. *Present position.*—There are now 39 colleges. Of these, 34 are Arts colleges, 5 Professional. Of the 39 colleges, only 10 are under the immediate control of the Department, five of these being professional institutions. Of the remaining 29, two are Municipal; the rest are aided or unaided. Of approximately 3,600 students, only one third are in departmental institutions; one half of these being in the professional colleges. Of the two thirds (2,400) students in aided and unaided colleges, four fifths probably are in Christian or Mission colleges; about five sixths of these are taught the precepts and doctrines of the Christian religion as part of their college course. So that, at the lowest estimate, five twelfths of the University students are being brought up under the direct influence of Christian religious teaching, and not very far short of two thirds, if students in Christian institutions in which instruction in the Christian religion is not compulsory, are included.

Turning to the superior teaching agency employed in colleges, which may be taken as about 300, nearly one fourth are teachers who have come from Europe or America, or who have been educated there. Considerably more than half of these are Missionary educationists. Two thirds of the teachers from Europe employed in Government colleges are in professional institutions.

From the above statements it is clear that the greater portion of collegiate education in this Presidency, if professional institutions are omitted, is in the hands of Mission agencies, avowedly worked on Christian lines, as regards religion and moral teaching, and also as regards discipline; and that such education is ordinarily under the control and guidance of European or American agents.

4. Such is the distribution of the college agencies. The next point is what course is followed by the State with the view of promoting moral and disciplinary training in the institutions concerned.

Firstly, as regards its own institutions. In these, whether for professional or general education, plenary power as to discipline rests with the Principal, subject, of course, to the power of interference on the part of the head of the Department—a power which has been rarely exercised, as it has been the policy of the Department to follow the best English models by strengthening, as far as possible, the authority of the head of the college in all matters of internal discipline. For this, among other reasons, the Standing Orders of the Department were held generally not to apply to first-grade institutions. In only two institutions, the Presidency and Medical Colleges, are the heads assisted by college councils, but these councils are councils of advice only, and in matters of discipline their advice is not often sought.

5. Secondly, as regards aided and unaided colleges. So far as I am aware, the general lines of the Government system as regards the plenary power of the head have been generally followed, where the head is also the manager; but where this is not the case, there has been a very decided tendency for the manager or the managing body, particularly in Native institutions, to weaken the authority of the head by interfering in cases of discipline, especially as regards the punishment of expulsion; and it is partly due to this fact that the discipline in "public"* institutions is so often laxer than it is in Government institutions. It has, however,

* I use the word "public" in this letter to include aided and unaided institutions that conform to departmental standards.

always been the policy of the Department to support the independence of the head in matters of internal discipline; but no definite rule has ever been laid down on the subject, and, consequently, head masters have no fixed standard to go by. The salary grant system, also, by making (*vide* Articles 1 and 2 of Chapter II) the manager the centre of all authority in the college, so far as the demands of Government are concerned, has tended to foster this assumption of power in matters of internal discipline on the part of managers. Moreover, few good men now employed as heads of colleges, not being gentlemen from Europe, have the standing and influence which are essential to the maintenance of the authority of the head master in matters of internal discipline. Besides this tendency to weakness of discipline in consequence of the weakness of the central authority, public institutions often suffer in *morale* from the state of the present system of competition, which seriously interferes with the enforcement of proper discipline. Whilst in Government colleges the fee revenue is not a matter of importance, managers of public institutions must depend, in great measure, on this source of revenue for the means of carrying on their work. Again, some amongst them, having directly missionary objects in view, desire to increase their attendance, so that as many young men as possible may come under direct Christian influences. But owing to the high rates of fees charged in public institutions and to other causes, there are, in several cases, rival institutions ready to receive with open arms the defaulting, the expelled, or the malcontent student. Consequently, whether the motive be high or merely pecuniary, a student is retained when he should not be retained, or escapes punishment when he should be punished. This evil is, however, I am glad to say, rapidly decreasing, as the University seldom, if ever, interferes to compel a head master to grant an attendance certificate to a student who leaves in the middle of his course.

6. The professors exercise certain powers of discipline, but they have never been, I believe, defined, and are all subject to the almost autocratic authority of the Principal. The discipline of a Government college may, therefore, be said mainly to rest on the governing ability and moral influence exercised by its head. It must also be borne in mind that the discipline in two institutions, the medical and engineering colleges, was originally based on military lines, and many of the students in the former, and some in the latter, were either military stipendiaries or military servants of Government; and although few such students now remain, the original character of these institutions has tended to fix the standard of discipline high. The ways and means by which discipline and habits of obedience are enforced, I will not discuss here; but, so far as I know, no direct means of raising the *morale* of an institution by means of definite instruction in morals, except so far as this may be done in the lectures connected with the Moral Science branch of the B.A. course, has ever been attempted in a Government college. Nor has any Government professor or college teacher, so far as I am aware, taken advantage of the liberty that is allowed to him by the State, of teaching religion out of college-hours.

There is another aspect from which the position of the two great classes of colleges may be regarded, and that is, with reference to the courses of study pursued. The courses of study are laid down by the University, and as the courses of study through which a young man has to pass have ordinarily a great deal more to do with the forming of his character for good or for evil than the mere discipline of college life, especially in colleges in which control is only directly exercised during attendance at lectures, it may be said that the University, in prescribing the courses, holds the key of the situation. The undying thoughts and noble actions of great men recorded in books become often more readily part and parcel of a man's nature than the words of living teachers. But the direct moral effect of each course must vary with the course prescribed. The courses in English Literature, in History, and in Moral Science should directly further the growth of a noble, truthful, generous, courageous, self-sacrificing character; but as regards other courses, such as Mathematics, Physical and Chemical Science, Medicine, Engineering, Language, these results are only achieved indirectly. Therefore an educational institution in which the teacher is free to make such moral or religious reflections, or to draw such moral or religious deductions as he may think fit, assuming that such reflections and deductions are wise and true and suited to his audience, stands, it seems to me, in a better position for moral education than one in which the teacher is bound to preserve a more neutral attitude in manner and in speech.

Whilst I think this is so, and that in this respect Public institutions contrast favourably with Government, yet I hold also that the *compulsory* teaching of a religion in the greater number of public colleges is a great drawback, and that this evil should be set against the advantage to be derived from the greater freedom of speech allowed in such colleges. To compel a child to receive instruction in an alien religion, assuming that religion to be high in its moral tone, may do much good. Children are as a rule indifferent in matters of religion, and in submitting to be instructed, they are not doing in any way violence to their self-respect or sense of reverence for the Divine. If evil is done, it is to the parent, who does

violence to his religious convictions for the worldly advantage of his child; but it is a very different thing to induce a young man to submit to dogmatic instruction in a religion which he does not believe, through his desire to receive instruction in other branches of knowledge taught in the institution. In many cases such a course must, it seems to me, be demoralising; and not only is it demoralising, but I believe it to be one of the chief reasons why mission colleges have hitherto had probably little, if any, greater effect on the moral regeneration of the people than institutions worked on purely secular lines. If a young man voluntarily receives instruction in an alien religion from high motives, he is sure to be benefited by the moral effort which he makes, and the exercise of courage which the resolve calls forth; but if he submits to instruction from base motives, his moral sense is weakened and his courage damaged. But whilst I say this, I am not unmindful of the fact that most Hindus are marvellously tolerant of other religions,—so that the effects of submission in their case, such submission being regarded as a part of school discipline, have not been as injurious as they would have been if the students had more definite and dogmatic beliefs. But I am inclined to think that, with an awakening interest of the people in their religious systems, the need for freedom, from a moral point of view, will be more necessary in the future than it has been in the past.

But it may be said that submission to such instruction is little less open to objection than submission to free and independent comment of a moral or religious kind by a professor or teacher. This I cannot for a moment admit. The student in listening to such comments knows that the teacher acts from individual conviction, and he knows, too, that a teacher, to be an effective teacher, must not be tongue-tied, but free. He feels that his teacher as well as himself is seeking truth, and he does not resent opinions which come to him in the way of opinions and not *ex cathedra*—from the chair in the religious class. Truths stated in that way are, it seems to me, more likely to take up a lasting abode in the mind of the student than when inculcated through personal class instruction; especially when that instruction is submitted to with distaste as a matter of college discipline. The means of affording direct moral training are, it is true, more readily available in non-Government than in Government institutions. But the net result of the working of the two sets of conditions seems to me to be that the student of the Government college is, on the whole, more tolerant of discipline and a greater respector of authority than the student of the "public" college; whilst, in all probability, the student of the latter, though often inferior in these respects, has probably wider and fuller ideas as to individual freedom and individual responsibility, and as to the necessity of religion as a guide of conduct. The mature manhood of these two classes of students can alone prove which system is, on the whole, the best calculated to produce intelligent, altruistic, and law-abiding citizens.

7. Passing to schools, there are 133 public high schools and 437 public middle schools for boys, and 54 normal, 9 technical, and 18 industrial schools for boys and girls. Of the high schools (not being the department of a college), only one is under the immediate control of the Department, and 22 are managed by Local Boards. Of the remainder, 35 are conducted by mission societies and 43 by other agencies. As regards middle schools (not being departments of high schools), one is under the immediate control of the Department, 92 are managed by Local Boards, and of the remainder 107 are conducted by mission and 237 by other agencies. Of technical institutions, excluding departments, 7 are under the immediate control of the Department, 37 of Local Boards, and of the remainder 27 are conducted by mission and 6 by other agencies.

Taking the attendance in the several classes of institutions, I find that it is distributed as follows:—

In High Schools—

Government	196
Board	2,717
Mission	6,247
Other Agencies	6,217
TOTAL	15,377

In Middle Schools—

Government	48
Board	6,10[illegible]
Mission	7,690
Other Agencies	14,672
TOTAL	28,519

In Normal, Technical, and Industrial Schools—

Government	484
Board	943
Mission	1,042
Other Agencies	140
TOTAL	2,609

And the totals under each class are—

Government	728
Board	9,769
Mission	14,979
Other Agencies	21,029
TOTAL	46,505

Of the teachers employed in secondary schools for boys, excluding departments, only 12 are teachers from Europe or have been educated there; the rest are natives of the country, being distributed as follows among the classes of the community :—

Eurasians	93
Hindus	2,099
Native Christians	410
Muhammadans	95
Others	3

Of primary schools, it is hardly necessary to give details here, as the great mass of primary instruction is necessarily carried on on a purely secular basis. Any improvement that is needed here must almost wholly depend, taking the country as a whole, on the improved moral and superior technical qualifications of secular teachers and of good school literature.

8. It would thus appear from the above figures that a large portion of the pupils in high and technical schools is under the teaching and discipline of mission agencies, whilst in middle institutions the reverse is the case. It will also be seen from the above facts that from the fourteenth year (the average age of passing the Middle School examination) nearly half of the youths of this country are brought up in institutions "in which religious teaching is fully recognised" (paragraph 20 of the Government of India's Resolution). In fact, for seven or eight years on the average, the period during which character and opinions are mainly formed, three out of seven youths in this Presidency are subjected to the very influences upon which the Government of India in their report lay such stress. The result should be highly favourable to the moral superiority of the youth of this Presidency as compared with other Indian provinces, if these influences had full and free control, and were not, to a considerable extent, neutralised by unfavourable conditions.

9. But, leaving out of consideration the religious instruction imparted in mission schools and the employment in them of a larger European element among the teachers, it is found that secondary schools, whether conducted by Government or by mission or other agency, work on much the same lines. They have the same curricula; they read mostly the same class-books; and they follow either voluntarily, or otherwise in the case of Government and Board schools, the same general rules for their guidance, *i.e.*, the Standing Orders of the Department relating to school discipline and instruction. In addition also to these rules, all institutions connected with the Department are compelled to regulate the admission and leaving of pupils in accordance with the rules laid down by the Government in the School-fee Notification, under which managers are bound to act with due consideration towards each other. The Standing Order on the subject of moral training is so good that I quote it here in full :—

"Government schools being conducted on the principle of religious neutrality, no creed is taught in them, but the great truths of natural religion and morality are common to all mankind. The reading-books contain lessons on benevolence, justice, truth, purity, and order, and they inculcate the existence of a Supreme Being, who reveals His power and goodness in the works of creation. Both English and Oriental literature teem with noble sentiments. History is full of heroic deeds. It is also full of great crimes, and should be constantly used to exercise the moral judgment of the young, to call forth sympathy with the fortunes of the human race, and to expose to indignation and abhorrence that selfish ambition, that passion for dominion, which has so long deluged the world with blood and woe. Every teacher will take advantage of suitable opportunities for cultivating the moral sense of the pupils entrusted to his charge; but it must be remembered that example is more efficacious than precept, and that the tone of a school will largely depend on the personal character and conduct of the masters and especially of the head master. Scarcely a year passes without some cases of copying in connection with examinations being reported, and some schools have acquired an unenviable notoriety in this matter. In some instances, it has been proved that the masters have connived at these practices, and in other instances their complicity has been suspected. It is needless to dwell on the injurious effect of such evil influences in any school. It is, however, mainly in the playground and in the home circle that the character is

formed and moral precepts are reduced to practice. By mixing occasionally with the pupils in their sports and outdoor exercises, the teachers will find opportunities of discountenancing quarrelling, bullying, the use of bad language, cruelty to animals, and other vicious practices, but no attempt should be made to learn what goes on out of school by encouraging the practice of tale-telling. Complaints are sometimes made that the system of education now in vogue has an unfavourable effect o n the manners of the pupils, and that they are apt to be wanting in politeness and respect to their elders and superiors. It will be the duty of the teachers to check any exhibition of this spirit; but, on the other hand, they should not encourage any return to the cringing servility which sometimes characterised the old school. Schools in large towns are often attended by pupils who come from a distance and have no relations or friends to receive them. Lodging-houses should, if possible, be established for the reception of such pupils under the care of the masters or of other respectable persons. In these lodgings, the pupils would live more comfortably and cheaply than in stray lodgings; they would work with less interruption and be less exposed to temptation. The precise nature of the arrangements to be made must depend on local circumstances. It is the duty of the inspecting officers to see that all reasonable care is taken in the ordinary management of the school to bring up the children in habits of cleanliness, punctuality, of good manners and language, and also to impress upon the pupils the importance of cheerful obedience to duty, of consideration and respect for others, and of honour and truthfulness in word and act. The masters should invariably require their pupils to address them as Sir, or by some equivalent native honorific form of address, and to salute them when they meet them in and out of school."

If the above order is carried out in its integrity by teachers capable of appreciating the dignity and importance of their vocation, and influenced by a desire for the true well-being of their pupils, the results should leave little to be desired.

10. But besides school literature, orders and regulations which are common to the schools conducted by the several agencies above noted, they employ teachers whose ideas of their functions and duties must, in great measure, be the result of the course of special reading or of training through which they have to pass to secure an ordinary or a Normal teacher's certificate. The schools are also subject to the same plan of inspection, and according to that plan Inspectors have to pay great attention to the order, discipline, tone, dress, manners, drill, and physical education of each class, and to report their observations to this office. Not only so, but they are also required to remark on the work of each teacher during the past year, so far as can be ascertained from the condition in every respect of the class for which he has been mainly responsible.

Such are the conditions to which secondary schools and primary schools working in connection with them are subject. As regards other primary schools, it is hardly necessary for me to enter into details here. The great mass of primary education is necessarily being carried on on a vernacular basis, and by teachers the great majority of whom have not been subject to the influence, good or the reverse, of our system of education. If any improvement has been effected in the moral tone of these schools, it has been necessarily the result, in the main, of two circumstances: the provision of a better and purer school literature, and the employment as teachers of men trained in Normal schools. The former has been no doubt widespread in its influence for good; the latter but limited, for as yet only about one elementary teacher in fourteen has been trained.

11. The next point to be considered is the moral tone and tendencies of the rising generation. In paragraphs 2 and 3 of the Government of India's Resolution it is stated that education on European principles of a purely secular character has, in some measure, resulted "in the growth of tendencies unfavourable to discipline and favourable to irreverence in the rising generation." Now, I venture to think that, so far as this Presidency is concerned, although these tendencies do prevail to some extent, they are not the result of the application of European principles to our education, and are also not due to its secular character, but are traceable to the conditions of the Native society in the country, and to the impossibility of applying European principles as yet adequately to the educational system of the country.

Causes.—In a report of this nature it is not possible to discuss this great question at length; but I would note a few of the conditions to which, I believe, the shortcomings of the rising generation are mainly due.

The first and chief is the moral atmosphere of the family from which the student comes,—an atmosphere which he has breathed without any antiseptics in childhood, and which he continues to breathe, but with the antiseptics of school and college teaching and discipline, up to the hour when he makes his vow before the world in convocation to conduct himself in his daily life and conversation as becomes a member of the University. Now, there is much in the morality of an Indian household to admire, but it cannot be denied for a moment that there is also much in its moral tone to reprobate. The kindly virtues may prevail, but some of the nobler virtues are absent or exist in a low degree of vitality, whilst practices or habits which must be discountenanced or despised by educated minds also abound. Can it for a moment be expected that a youth who has emerged from these conditions of life, many of which have a sacred or half-sacred character attaching to them, can wholly free himself by the simple process of formal religious or moral training and instruction from all their baneful

influences, and be wholly regenerate? Or can it be expected that the half-regenerate can retain his feelings of reverence and obedience intact when the objects that should naturally claim that obedience and reverence have lost their title to such regard in his eyes? Is it not better that he should cease to revere what is not worthy of reverence than that he should revere such things, even though he may not as yet have discovered the true object of reverence? The irreverent spirit is only bad when it mocks at what is good, not when it despises what is bad. Moral training would fail in its object if it did not produce spirits which are both reverent and irreverent—spirits which will only give honour where honour is due. The charge of irreverence, so far as I have observed it, mainly applies to the want of respect for parents, and it is admitted on all hands that respect for parents is a great virtue with Indians. I believe the charge is often well founded, but it is due far more to the fact that an ignorant parent, in all parts of the world, finds it difficult to secure the obedience, though he may retain the affection, of an ignorant son. It is an evil I admit, but it would be a far greater one if the educated son yielded undue obedience to an ignorant father. If he has not the courage to do what is right in spite of his feelings of reverence, his superior education has done him little good. Nor can I doubt that the poor results of our moral training are often more owing to excessive filial obedience than excessive irreverence. The evil can only be really cured by the natural objects of reverence becoming worthy of reverence, and thus in time I doubt not the evil will be cured in India.

The next important cause is the ignorance of the mothers and wives of Indians. The father may be educated, and may thus, among other ways, have secured for himself the reverence of his son, and have qualified himself to be his guide; but so long as the mother and the wife are ignorant, the son or the husband can never, in ordinary circumstances, obtain a high standard of moral and cultivated feeling. The mother, as is well known, possesses great powers in an Indian household, and if her influence is on the side of ignorance and superstition and of the moral infirmities of our nature, it is hopeless to expect the rising generation to attain a high moral tone, and to receive the full benefit of any system of moral education however perfect.

The sceptical spirit of the age, which is spreading in this country "where it listeth" along with the spread of Western education and Western ideas, has entered into the youth of the country, and it has had, I think, its entrance made especially easy by the large portion of our college students who engage in Moral Science studies instead of the severer studies of Mathematics, of Physical and Chemical Science, of History and of Language. To the Indian mind studies connected with the Moral Sciences have a special charm, whilst such studies are apt to produce or encourage, where it is little needed, an overweening sceptical habit of mind.

12. I will now notice briefly some of the conditions connected with the educational system which have tended to produce, or which allow of the production of, an educated class deficient in some of the higher moral characteristics. The most important of these is that the English school or college in this country has never really been modelled on the pattern of an English public school or college conducted according to the old collegiate system. Some institutions have endeavoured to follow the system more nearly than others; but taking the higher institutions as a whole, they have, until recently, been mainly institutions for preparing lads to pass examinations, and have been destitute of any real corporate feeling among the students. The managers have failed to take measures, by means of the daily assembling of the students in one common hall, or of bringing them together for drill, or for physical exercises, or for games, or by identifying the masters with the pupils in their out-door occupations, or by other ways prevailing in great schools in England, calculated to create a corporate feeling in an institution,—a feeling without which it is exceedingly difficult to develop those virtues for which the youths of Britain are famed. No doubt the necessary absence of a boarding system has been, to some extent, the cause of this; but a boarding system is not essential for the growth of the spirit to which I refer, for it exists, in a marked degree, even in schools in England in which the boarding element is but small. This is proved again by the fact that institutions having a boarding system show no marked superiority over institutions which are wholly for day pupils.

Another cause is, I believe, the system which prevails of the heads of institutions and the professors or assistants not living at or near the institution. How can a feeling of personal attachment arise for an institution which appears to its students only as a place in which class instruction is given, and not as a place where the beloved or respected teacher lives, and which has associations of a social and unpedagogic character as well as those savouring of the class-room? The absence in most institutions of well-conducted students' reading-rooms and literary associations has also had an injurious effect.

The next and a still more potent cause of the inferiority of our colleges and schools relates to the agency employed. In order to produce and maintain a high tone of thought and a high *morale* in our colleges especially, I believe that a far larger number of English professors should

be employed; and that these professors should be, far more generally than has hitherto been the case, men who have been brought up in the very best of our great public schools, and also who have completed their studies in the Universities of Oxford and Cambridge. I say this without wishing in any way to detract from the merits of the gentlemen who have been, and who are, engaged in the work of University education in the colleges of this Presidency, whether Government or private, for their merits have been, and are, manifold; but I believe that gentlemen who have not imbibed the best traditions of the great public schools of England are, in the nature of things, less capable of introducing into Indian institutions that high tone which is characteristic of the best-conducted public schools than those who have been educated throughout under these traditions. Again, I contend that the number of English professors should have been, and should be, greater, not because I disparage the high intellectual qualifications of some of our Native professors, but because it seems to me to stand to reason that if you wish to bring up the youth of India in accordance with European ideals of what is right, expedient, becoming, fitting, lovely and noble, you must keep them in constant contact in class and out of class, in the study and in the cricket field, with Englishmen of high character, of cultivated minds, and of pure tastes. In saying this I do not lose sight of the immense moral advantage of holding before our Native teachers the prospect of rising to the professor's chair; but I think that that stimulus should be sparingly applied, and that for many years to come the Natives of India should ordinarily be content with attaining to the dignity of the headmastership of high schools, and in saying this I believe I am expressing the feelings of the best and wisest of the Native community, who, be it said to their great credit, fully appreciate the benefits to higher education which are likely to accrue from the more general employment of European teachers.

13. In secondary schools I believe the moral tone has fallen short of what it might have been, in no small degree, through the small number of Englishmen employed as the head masters of these schools; but still more in consequence of the Native teachers employed having, in most cases, received no special training for their work in consequence of their youth and defective general, physical, and moral education, and in consequence of their regarding the educational calling as an inferior profession to be adopted only when other means of livelihood fail, and to be abandoned so soon as an opening more congenial to their tastes appears. The unpopularity of the profession is due chiefly to the fact that the Government have no great system of State schools; the poor salary and prospects of teachers in "public" schools,—a position which has become less favourable since aid to secondary schools has been withdrawn or reduced; the absence of any great prizes among the headmasterships of secondary schools; the absence of any system for pensioning teachers; the need of considerable intellectual powers to secure success; the tediousness of work in schools conducted on Western methods of routine and discipline; the want of organisation among teachers and of a corporate feeling; and, lastly, to the small estimation in Native society accorded to teachers generally, which contrasts so conspicuously with the respect and honour accorded to the head and assistant masters of the great schools in Europe. Until Native society learns to regard the profession of teacher as one of the noblest and most honourable, it is idle to expect that the moral tone of the teachers, or the influences exerted by them on the rising generation, can ever be what it is in Europe. The teacher who is not esteemed by the society to which he belongs despises his profession, and will, of course, be secretly despised by his scholars. The moral outcome of such a state of things must be unsatisfactory.

14. The next cause of the indifferent results as regards *morale* of our colleges and schools concerns the course of study in Language. Not only do I think that the staff of all colleges should be more thoroughly English (I use the word in a wide sense), but I also believe that the course of our students in Language and Literature should be more English and Western than it now is, and with this object I would stop the compulsory study of any language, save English (the standard of which I would raise and expand), at the F. A. examination and even after the Matriculation examination, if the standard of that examination in the vernacular were what it should be, *viz.*, a standard so high that a young man who passes it would have sufficient knowledge of his own vernacular to write vigorously and correctly in it, and thus be qualified not only to make known to his countrymen effectively in his own language, the knowledge of which he himself has become possessed, but to lay the foundations of a good vernacular literature. I have the gravest doubts whether the compulsory study of the higher arts course, of the vernacular languages of South India, and of the literature of such languages, tends towards the ends I have above noted. In fact, I am disposed to think it often has, with the average student, the opposite effect. If one of the chief objects of our system of education is to raise the moral as well as intellectual nature of the people, I believe the mightiest of all engines for accomplishing that object is a deep and thorough study of English literature in its widest sense under the guidance of wise, accomplished, and sympathetic

Englishmen. It may unduly unorientalise the Indian youth for a while, but the conditions of their existence will lead them to cast off whatever there may be in Western thought or tendencies which are unsuitable for the necessities and conditions of oriental life. The good, the noble, and the true will remain and flourish so long as the political conditions of the country are consistent with, and calculated to advance, the moral and material condition of the people.

15. In our secondary schools the same causes have operated, but in a very much less degree. In this branch of education the course in English must necessarily be a less important factor than in the degree course, whilst much attention must be paid to the pupil's vernacular. As regards the latter, the course of study is, I believe, much more suitable for producing good writers in the vernacular than are the higher courses, whilst the books used are selected editions. As regards the former, the Matriculation and the Pre-matriculation classes read selections in Prose and Poetry prescribed by the University and the Education Department, respectively, and these selections are, I think, generally well adapted to the purpose of moral as well as of intellectual training. In the Middle School classes the Readers prescribed for the Upper IVth, Lower IVth, and 3rd Classes are read. These Readers, although not prescribed by the Department for "public" schools, are read in most public as well as in departmental schools. They were compiled by gentlemen especially selected for the work, and are, in many respects, good. But I am disposed to think that, without being made "goody" in their style and matter, they might be much improved in the direction of the Chambers' Moral Class-Book series. Moreover, I consider that the general adoption of one set of class-books in English is not good. No single series can possibly contain all that is desirable or necessary when the books are regarded not only as a means of teaching the language, but also as a means of opening the minds of the pupils to moral and other truths. Nor have other means of opening and improving the minds of students in secondary schools by literary methods been adopted to the extent they should have been. I refer to school lending libraries; reading-rooms with suitable periodical literature; the encouragement of home reading by the offer of prizes for a general knowledge of good books of travels or biography, or of fiction.

I think, too, that our schools have suffered from the want of illustrated editions of school-books, and of pictures of an historical or social character, calculated to impress noble incidents in history, or the beautiful and good in life, on the minds of the young. Such things would tend to divert a child's thoughts more effectually even than the words of a living teacher from the words of the text to the ideas and facts embodied therein. Indian boys, whose life is ordinarily dull, monotonous, and unillumined by the light of poetry, of art, of romance, or of the drama, stand especially in need of helps which a European lad does not need, because he finds these things outside the doors of his school.

16. Another cause which has tended of late years to sadly demoralise students is the unwholesome rivalry of institutions. I have already alluded to this incidentally. This rivalry is due to many causes, but the chief is the desire of managers to increase their fee receipts in order to make good the loss which they have suffered by withdrawal of State aid, or to secure the funds necessary to raise the standard of their institutions, or to bring the rising generation under mission influences, or to keep them from passing under those influences; or, the worst features of all, merely to gain a livelihood and to avoid State supervision. These conditions have affected the moral tone of many schools most injuriously. Managers have touted for pupils; discipline has been lax; the pupil has grown insolent, feeling that he is the master of the situation; the ignorant parent has sacrificed his child's welfare from a false economy or a foolish dislike of strict discipline; classes have become unduly large; class promotions have been carried out, not with regard to the welfare of the pupil or of the school, but to retain the student's name on the books and to secure the favour of his friends; schools have been established without suitable accommodation, sanitary necessities, apparatus, playgrounds, and, last but not least, without a staff capable of giving instruction according to the standards declared to be taught.

17. Another very potent cause should not be ignored, *viz.*, the marvellous rapidity with which collegiate and secondary education has spread during the past decade, the consequence being that the demand for efficient and properly qualified teachers has greatly exceeded the supply, and schools have had to be started or developed without the means of properly organising them, or providing them with the things essential for their well-being. The student world has been perturbed by the fear that employment in the Government service will not, in consequence of the severe competition as of yore, necessarily crown the toil and trouble of a long school and college life; hence the "sturn und drang" in the school and the undue diversion of the attention of scholars to the examination from this course of study. The poverty of the large majority of students has also largely increased the evil.

Another cause which has been at work, but which I am glad to think is daily losing in force, is the neglect of physical education, of school drill, and of other means of improving not

only the physical well-being and promoting the happiness and still more the capacity for happiness of the children, but also the habits of prompt and unquestioning obedience.

Another most potent cause, to which I have at the commencement alluded, is the neglect in many houses of the education of the daughters, whilst due attention is paid to that of the sons. The effect of such a one-sided education cannot fail to lower the moral ideas of young men, so far as these ideas are connected with respect and esteem for women, which is a prime condition of civilization. He also loses all that subtle influence which the well-educated sister brings to bear upon a brother who sympathises in her studies and in her occupations. A young man who has grown up side by side with an ignorant sister, and who marries in adolescence an ignorant bride, may be able to tell the number of the stars and call them all by their names, but he must remain unfit to be received on equal terms into the intimate community of cultivated men.

18. Many other causes have been at work, and will still work, to prevent our colleges and schools from giving to society young men and women of the stamp best fitted to promote the progress and happiness of the people. It would be superfluous to detail them here; but I would mention only a few before proceeding to suggest a few practical remedies. They are the absence of the formalities and dignity of school life, including the wearing of uniform and the marking out of students for posts of honour. I refer here especially to the general neglect in schools and colleges of the bringing of the professors and masters together, and of hedging their dignity about in the way that the dignity of such personages is hedged about in the great scholastic institutions of Britain; the absence of academic costume on the part of both masters and pupils; the want of due deference towards teachers in salutation, in dress, and in manner, and towards seniors in school or in class; and, lastly, the non-utilisation of the best or leading students in the organisation of a school, whether in class, in the hall, or on the playground. I am disposed to think that the absence of these conditions, formal and superficial though some of them may appear to be, has been a serious drawback to the growth of a feeling of pride in school or college life apart from examinations and prizes, and of a feeling of reverence towards teachers and seniors generally. If such "trappings" have been useful adjuncts to school and college life among the *social* youth of Europe, how much more necessary are they for the *unsocial* youth of India, whose feelings are centred in a narrow caste in a separate village.

19. *Remedies.*—I now proceed to suggest such measures as I think best calculated to increase the efficiency of our schools and colleges as means of the moral elevation of the people.

The first is to increase the number of English professors and teachers of high attainments in colleges and in schools, more especially men who have been educated in the great public schools of England. Little can be done in this way in the few Government colleges that remain, because the expense of these institutions is already very heavy; but as opportunity offers the principle will be acted on. In "public" institutions much can be done in this way. The code already allows* the grant equal to half the salary to graduates of Universities in Europe who possess high "academic qualifications," and it also allows† the grant of passage-money, not exceeding ₹250, for teachers "possessing special qualifications" imported from Europe; and I am inclined to think the former article should be amended by including among those who may receive half grants teachers trained in Europe "possessing special qualifications," and by laying it down, as a rule, that, except when the maximum grant is clearly not needed, considering the financial condition of an institution, claims to such grants should take precedence of other claims for aid on the salary system. This concession will, I think, induce managers to import teachers from Europe more freely than they now do.

* Article 17, Chapter II.

† Article 42.

20. The next measure that I would suggest relates to the improvement and extension of the training system in this Presidency. It is needless for me to expatiate on the necessity of such a course, because it is fully admitted by the Government of India, and by most of those engaged in practical education, that no agency is more essential for providing schools with efficient teachers and good disciplinarians than that of Normal schools.

The requirements of the Presidency in the matter of teachers of the collegiate grade may roughly be estimated at 700* exclusive of the requirements of Mysore and Travancore, which depend on this University. The requirements as regards teachers of the secondary grades may be set at 2,500, and of primary teachers at 20,000. Now, assuming that the annual vacancies average 5 per cent. only, which I fancy is much below the mark to supply the existing colleges and

* Colleges 200
High schools 400
Middle schools 100
700

schools with trained teachers, not less than 35 trained graduates, 125 trained secondary, and 1,000 trained primary teachers should be available; but as at present many posts are filled with teachers of a lower standard than that prescribed, and as new schools are constantly springing up or rising in standard, I consider that not less than 50 graduates, 150 secondary, and 2,000 primary teachers should be trained annually. But as matters stand, only about 15 teachers of the collegiate grade, and about 50 teachers of the secondary grades, and 1,500 of the primary grades, can be trained in all the Government and Public Normal schools put together. Again, only the Tamil and central Telugu districts can be said to benefit by the Teachers' College, Madras, so far as secondary teachers are concerned, especially secondary teachers of the lower grade (Matriculation), because the rates of stipend for these teachers are not sufficient to compensate teachers in the Northern and the Western Circles for the expense they have to undergo in coming to Madras and residing there. Again, as regards Primary Normal schools, few of them at present are capable of training primary teachers of the higher grade, whilst this grade of vernacular teachers is more and more in demand. Not only is this so, but as yet the primary Normal schools throughout the country are very imperfectly organised and still very unsatisfactorily accommodated. Few of them are capable of being raised to the secondary grade so as to be fit to train secondary teachers of the lower grade. The Teachers' College, too, at Madras, should be very considerably improved and developed before it can be considered capable of supplying the requisite number of efficient teachers of the collegiate grade and a fair proportion of teachers of the secondary grades.

To render the Teachers' College more efficient, I think the staff should be strengthened by another English graduate possessing special knowledge of, and experience in, the art of training teachers. The allowance of scholarships should be increased, so that a larger number of graduates may be trained annually. The course they have to undergo may be extended in certain cases so as to render them efficient teachers of special as well as general subjects. The institution should also afford greater facilities for training science teachers. Special measures should be adopted for encouraging teachers who have passed through the institution to continue their connection with it after taking up the profession of teaching, so that a corporate feeling in connection with the institution may gradually spring up among the higher teachers in the country. The Principal and any other European member of the staff should live in the immediate neighbourhood of the college, so that they may be brought into frequent contact during non-school hours with the students during their course. I would further alter the provisions of Article 18, Chapter II of the Code, to the effect that after a given date, say 31st December 1892, no grants at all will be allowed for untrained collegiate and secondary higher teachers who have not obtained an ordinary certificate by that date, or who have not been employed continuously as teachers for five years on that date and have given satisfaction as such. The adoption of such a measure by the Government would have an immense effect in encouraging the higher teachers to undergo training, and would unquestionably lead to the rapid development of the secondary Normal institutions at Tuticorin, Pasumalai, and Trichinopoly, and would probably induce other societies and public bodies, besides those maintaining the above institutions, to establish secondary Normal schools—a step much to be desired. A similar stimulus might be applied to training secondary teachers of the lower grade, but it should be applied more gradually.

As regards the development of primary Normal schools, I am not disposed to advise the Government to retrace their steps in transferring their institutions to Local Boards by re-establishing any such schools of their own, or by taking over any of the Board Normal schools. I think the policy of identifying these institutions with local administration, although it doubtless has its serious drawbacks, is wise and far-seeing; but I would strongly advise the Government to give special aid to Boards, so as to enable them to provide these schools, as is now so seldom the case, with good school-houses, with proper playgrounds, and with all the necessary apparatus in addition to a really efficient staff. The aid for building should not be less than a moiety of the cost; and in cases where the school is to be worked as a secondary Normal school,—a course which is most desirable, for example in Rajahmundry, Bellary, and Calicut,—I would increase the proportion to two thirds. I would grant special aid for the staff, so that a Board should be put to no expense on account of the training of students above the Primary Grade, Lower, and would also make a general rule that the management of these institutions, so far as internal discipline is concerned, should rest with the officers of the Department.

For some of the larger secondary Normal schools, European masters might be employed; but, on the whole, I am inclined to think that so far as Government and Board institutions are concerned, such agency should be confined to the central institutions at Madras. The expense is heavy, and the return will be greater if the agency works at the centre of the system. In outlying institutions only inferior European agency could be afforded. A good

Native agency is much to be preferred to such European agency, especially as the former can work under the supervision of the Inspectors. These remarks as to the managing and teaching agency apply, I need hardly say, only to boys' schools. As regards Normal schools for girls, if they cannot be provided by private agency, they must be provided by the Department, and ordinarily they must be under the control of European or Eurasian mistresses trained in this country.

21. The next set of remedial measure relates to the books to be employed for the study of Language, and those things which go with that study—men, morals, manners;—in a word, the social life of man.

I have already pointed out that the course of study in the college (Arts) classes, except so far as catechetical and personal instruction is concerned, rests with the University, and that consequently no room is left in that department of school life for special moral text-books. In that department the moral text-books—the best and most suitable of all such text-books—must be the works of the great moralists, historians, poets, dramatists, and novelists, who have written thoughts that live, expressed in words that fix themselves indelibly, as with a hot iron, on the heart and brain of the student. In comparison with such, what effect can a dry moral text-book, composed of the *disjecta membra philosophorum*, have? The light, which will lighten the moral darkness of this country, must come through the complete study of the works of great and good men, not in broken and scattered flashes, contained in moral text-books.

Passing to schools, I would observe that I do not consider it would be at all desirable to substitute for Readers of a more general character a single graduated series of Readers having the moral end so pronounced as practically to be moral text-books. I believe such a course would defeat the very object in view, because it would raise suspicion in the minds of the parents and of the children that the course of study in English is simply a course of morality leading on to Christianity as its final end. It is true that it might not be difficult to prepare a set of books having a manifest moral bias, without directly introducing anything distinctively Christian beyond the special morality of Christianity; but I do not believe in the practicability of preparing such a series without a Christian tone pervading it, which would come to be regarded as Christianity in disguise. This seems to me evident when the manner in which Christian thought, Christian dogma, and Christian aspirations are woven into our moral literature is fully considered. The Christian thread cannot be extracted without damaging the whole woof.

But I have already pointed out that much can be done in the direction desiderated by the Government of India by bringing out two, or perhaps three, series of Readers for the lower classes in secondary schools. Each series should be distinct in its character,—one giving greater prominence to the moral side of life; another dealing mainly with the physical; the third with the practical. If such a series were prepared, the managers of schools would choose which they would use. Probably one series would be read in one year, another in the next, and so on; or possibly where a class is divided into sections, different sections would use different Readers. The system would also be of great advantage to boys who spend two years in a class, as they would be spared the weariness of repetition. The cost of the preparation of such a series would not be great, probably not more than ₹1,000 for each number in each series, or ₹10,000 in all. If the idea commends itself to Government, I would recommend the appointment of a small representative committee to consider how effect can best be given to the proposal, to select the compilers for the approval of Government, and to revise and pass each number of the series before it is submitted for final adoption by Government. The chairman of the committee should have special powers, and might be remunerated by Government; but I think there are not a few gentlemen engaged in education in this Presidency who would gladly give their services *gratis* to Government as members of the committee. In any case, should the proposal to have a double or triple series not be approved by Government, I think the time has come for the Government to appoint such a committee to consider to what revision the present series should be subjected, in order to improve it not only from the point of view indicated by the Government of India, but also intrinsically for ordinary school purposes. The English series, as it now stands, is certainly not properly graduated, and is capable of much improvement in this direction. The committee might also consider whether any changes are necessary in the Vernacular Readers; but I do not think much change is called for in them, at all events for the present. It might also look into the books used in the primary classes for instruction in English, although, I think, little alteration should be made in such for some time to come.

22. In connection with the suggestion of the Government of India regarding school libraries, I would observe here that every practicable encouragement is offered to managers to establish libraries containing wholesome literature suitable for young people. Chapter XI of

the Code provides liberal aid,—a moiety of the cost. Inspecting officers are always required to report on the libraries of schools, and to note how far they are made use of by the boys. In all the colleges remaining under direct Government control fairly good libraries exist, and not only so, but the students are required to subscribe for a number of good periodicals.

The large towns of this Presidency are, I would note here, almost wholly destitute of general libraries. Consequently, ordinarily no wholesome literature is available for young men who have left school or college. The Code offers encouragement for the establishment of such libraries, but hitherto practically no advantage has been taken of these provisions.

23. To mitigate the evils arising from rivalry of schools, and from the dependence of managers too exclusively on their fee revenue for their funds, I consider that two things are essential: the first, that the Government should not only adhere to their resolution to establish the new High School examination, but also sanction, and, in sanctioning, increase the stringency of the conditions of recognition; the second, that the University should adopt some system for limiting, except in special cases, admission to the entrance examination to the pupils of schools recognised by the Department, or considered by the Syndicate of the University fit institutions for preparing candidates for the University courses. No radical change is necessary in the school-fee rules, nor in the rules which control the movement of pupils from one institution to another. They are sufficient if schools work under due supervision, and are responsible to some central authority for the manner in which they fulfil the duty they have undertaken of supplying the means of secondary education. But so long as no effective methods are adopted to check the evils of piracy in education, so long will one of the most efficient means of maintaining a high standard of discipline in schools remain unutilised.

Again, to prevent managers, even those whose schools live mainly by fees, from being demoralised by that system, one of two things is necessary,—in certain cases both,—*viz.*, liberal aid or protection. Schools in populous places can maintain their discipline unimpaired, even when supported by fees, if they are simply protected from unwholesome rivalry, without aid, or they can accomplish this without protection, if aided; but the position of the institution must be unique, if it can do without the one assistance or the other, unless, of course, it has large endowments or other funds to help it through. Not many schools are so situated, and those that are, are yearly being made by various causes to depend more and more upon fees. The Government cannot long continue to aid generally secondary education. Consequently, protection from unwholesome rivalry is becoming daily a greater necessity.

But to prevent such protection from inflicting hardship upon certain sections of the people, I believe that it is desirable to extend the conscience clause in Article 4 of Chapter II of the Code in a modified form to schools other than those for Europeans and Eurasians. Such a departure is no doubt a momentous one, but the educational progress of the country will, I venture to think, ere very long render it inevitable.

24. To provide adequately for physical education in schools is one of the first conditions of sound discipline. Much has been done, but much still remains to be done, to organise this branch of education essential in all countries, but absolutely essential in India, where the students have little aptitude for physical exercises. It should be a condition of aid or of recognition that the organisation of a school in this respect satisfies certain requirements which should be laid down by the Government. Among these requirements should be not only a proper gymnastic course, but also general school drill in the open, which should include the simpler military marching exercises; also the maintenance of playgrounds and suitable apparatus for games. Aid should be given for the latter purpose. Ability to drill a school in the open and to perform certain gymnastic exercises should also be made conditions for the grant of a teacher's certificate, whilst the fact that a master is fond of field games should be noted thereon. Without such stringent conditions, physical education will continue exotic and casual, notwithstanding the liberal aid now allowed for gymnastic teachers and teaching.

25. To remedy the evils resulting from the neglect of female education, the Government is affording as large an aid under the Grant-in-aid Code as financial exigencies admit, and much is being done by direct Government agency. But the time is, I think, coming when an immense impulse can be given to the cause by the establishment of a Government High School for Native girls, independently of, or in connection with, the Presidency Training School for Mistresses and from the grant of liberal scholarships to encourage Hindu and Muhammadan girls not only to pass the Middle School examination, but to continue their studies to the Matriculation or High School examination. Native Christians are already embarking on the higher course, and the tendency will receive a considerable stimulus from mission societies, but for non-Christian Native girls the stimulus, if applied, must come from the Government.

26. Passing to the last causes of the shortcomings of our students, connected with the formalities of college and school life, I think the time has come when professors and graduate teachers should be required in Government and in public colleges and schools to teach in their

University gowns. Objections as to the unsuitability of gowns for this climate will be raised, but those objections, if valid, should have relieved Judges of the High Court of the duty of appearing in Court in their robes, or Barristers of wearing their gowns when pleading. If the system has been formed to protect the dignity of the Bench, it should prove efficient in protecting the dignity of the professor or the teacher. And not only would I require superior teachers to wear their gowns, but I would require the students of all colleges to wear a distinguishing cap, gown, badge, or ribbon. The distinguishing mark should be settled according to the circumstances of the people and the place. That such a mark would tend to promote a feeling of pride in one's school or college and remind students of their obligations as such can hardly be denied.

27. Another change should be the drawing up of a rule regulating the manner in which respect for teachers should be shown in school and out of school. I believe that much of the deterioration in the manners of students is due entirely to their ignorance and to the absence of a code of school or college manners. They naturally feel that the old oriental manners are not quite suited to the changing tone of society, and yet they do not wish to be disrespectful. The result is want of dignity, and—to say the least—an ungracious manner towards both superiors and equals. Instead of consideration for others being the basis of his manners, the basis is consideration for self. I cannot but think that the adoption of a few simple rules drawn up by those best able to advise in the matter, issued by the Department as a standing order for Government institutions, would do much good.

28. Another change I advise is the assembling of the Principal, masters, and students at the beginning of each day in the hall of the institution, whilst the attendance roll is being called. In some mission institutions, such assembling of the students is, I believe, in force, but not, so far as I know, in any Government institution. Such gatherings not only promote a social feeling in both teachers and students, but they bring the whole body of teachers and of students each day under the eye of the Principal.

29. I would also suggest the system of placing batches of students under the immediate guidance and supervision of the several members of the staff. As things now stand, the teacher's responsibility seems often to begin and end with the class-room. Such a system must tend to keep the student at a distance from his teacher, and deprive the former of the sympathy, advice, and aid which he so much needs. I know it is difficult to work such a system as regards European professors, but there should be no difficulty as regards Native professors and teachers. At Rajahmundry Mr. Metcalfe has introduced an arrangement of the kind, and it is, I believe, working satisfactorily.

30. One of the best means of improving the moral tone and discipline of schools is by establishing boarding-houses. It must, however, be remembered that this system is excellent when it is worked with due precautions as regards control; but I think it may be the reverse if these precautions are not observed, or if the supervision is lax. An essential condition, I am disposed to think, at least so far as this Presidency is concerned, is that effective, if not immediate, control should be exercised by a European master, who should, if possible, be the head of the institution. Of the system the Natives of the country have hitherto had no experience. They cannot therefore be expected to work a system which needs experience as one essential element of success, and stern, though kindly, authority as another. The system is also weighted with the especial difficulty that the students have not been habituated to it from childhood as in Europe. To submit in such circumstances to the necessary discipline of conventual life is no easy task, more especially with natives of a country in which the family is so prominent a feature as it is in India.

31. In paragraph 15 of the Government of India Resolution, the introduction of conduct registers has been suggested, but the suggestion is not, I think, one that should be adopted in this Presidency; because the moral defects of students and of schoolboys are not such as can be marked by registers of conduct. School-boys are usually obedient and diligent, not insolent or rebellious, whilst grave delinquencies are rare. Their moral defects are usually subjective, or are connected with their home-life. These defects are best remedied by means such as I have noted above, and not by means which would tend to promote one of the weaknesses of Native character,—a tendency to curry favour with unworthy motives. There are also weighty objections to the use of such a register for obtaining Government employment, some of which have been noted in the papers herewith submitted; not the least of which is that it will weaken the best motive for moral actions, consideration for others, instead of consideration for oneself.

32. Passing to paragraph 21, I would note that a council of professors exist in the Medical and Presidency Colleges, but such councils cannot interfere in matters of discipline, although their advice can be sought by the Principal. I doubt whether it would improve matters if the council were frequently called together to consider questions of discipline, which are ordinarily few. Such a course must result in the weakening of the power of the Principal

the maintenance of which is the first essential of good discipline. The Principal has the power noted in (6), subject of course to appeal to the Director. I entirely object to weakening the position of the Principal by giving professors the powers proposed. It is better that they should work in communication with the Principal.

33. The suggestion made in paragraph 18 is already acted on pretty generally in this Presidency, although there is no standing order on the subject. The exceptions relate chiefly to the backward classes and to the Muhammadans. As regards the former, the evil, such as it is,—and it is not serious,—will gradually cure itself as education extends; at present, it is clearly more advantageous that such pupils should come to school, even if the discipline of the school suffers slightly, than that they should be kept away, for the extension of education among these classes is one of the chief ends of our educational system. As regards Muhammadans, too, the evil, which, in their case, is much more real, will also, I think, gradually disappear, as the Muhammadans learn to recognise the necessity—and they are learning this fast—of their children's general education not being postponed until their religious instruction has been gone through. I think it would not be expedient to place obstacles in the way of Muhammadan youths obtaining admission to classes the age of the majority of the attendance in which is considerably below their own age.

34. In conclusion, I beg to draw special attention to the reports which accompany this letter, and to express my regret for the delay which has occurred in the submission of this report, but it has almost been unavoidable.

Extract from the Proceedings of the Director of Public Instruction, Madras,—No. 810, dated 1st February 1889.

Improved System and Method of School and Collegiate Education.

READ—

The following replies to Proceedings No. 719, dated 14th February 1888, circulating, for opinion, copy of a letter from the Government of India regarding the recommendations of the Education Commission for an improved system and method of school and collegiate education.

From DR. D. DUNCAN, Principal, Presidency College, Madras, to the Director of Public Instruction, Madras.

With reference to Proceedings No. 719, dated 14th February 1888, I have the honour to make the following remarks.

2. I would respectfully beg leave to say a word or two with respect to the casual connection assumed in the letter of the Government of India to exist between the education imparted in our schools and colleges and "the growth of tendencies unfavourable to discipline and favourable to irreverence in the rising generation." No one could be more sensible than I am of the imperfections of our educational system and methods, but I cannot believe that schools and colleges have been largely instrumental in bringing about the state of things complained of. I consider, on the contrary, that we, teachers, have cause to complain that the tone of our schools has been prejudicially affected by tendencies unfavourable to authority invading them from without. The tone of thought and feeling pervading any society can hardly fail to reveal itself also in the school-going portion of that society. The present state of thought and feeling in this country is a part of that restless, critical, unsubmissive spirit which is at present manifesting itself in all parts of the civilized world, showing itself to be no respector of institutions, political or religious, however powerful—hallowed by time or sanctified by sacred associations. Indian society is breathing the same social and political atmosphere as all other civilized communities—an atmosphere which happens at present to be deficient in reverence for authority and in willingness to submit to it. Are the seeds of these tendencies sown in our schools and colleges and fostered and made to fructify there? I think not. Beyond what naturally follows from "that emancipation of thought," which is one of the first-fruits of a liberal education everywhere, I do not believe that the system of education pursued in India has had any hand in fostering "the growth of tendencies unfavourable to discipline and favourable to irreverence." My contentions—that these tendencies belong to the world that lies outside our schools and colleges, that they colour the thoughts and feelings and aspirations of the grown-up generation, and that, from this outside world, they invade our schools and infect our pupils—these contentions are borne out by the two following considerations:—

First, that it was not till after the political and racial excitement of recent years had spread throughout India that the youth attending schools and colleges showed signs of turbulence and insubordination; and

Second, that these tendencies were practically confined to those provinces in the north of India where political and race feelings were most bitter. In the Madras Presi-

dency, where these feelings never ran very high, our educational institutions have hitherto enjoyed an almost absolute immunity from such disturbances; and to the honour of the students of this college be it said, there has not, during the eighteen years I have been connected with them, been any other disposition manifested than that of cheerful and loyal obedience to the rules of the institution. It would nevertheless have been folly to have shut one's eyes to the signs of the times, and I could not help foreseeing years ago that schools and colleges could not fail to be affected to some extent by the wave of political excitement which was spreading over the land, and that teachers must be prepared to meet with greater difficulties in imposing discipline in the future than they had experienced in the past.

3. It is a mere truism to say that the teacher should do his utmost to counteract every tendency to insubordination and irreverence from whatever source originating, and should look upon the moral training of his pupils as a chief concern. And no teacher imbued with a due sense of his vocation will dare to assert that moral training already receives that share of attention which its supreme importance demands, or that teachers generally are sufficiently skilled in the methods on which it ought to be conducted. At the same time I cannot help remarking how easy it is to commit the mistake of expecting too much of the teacher, and of paralysing his efforts by throwing upon him the sole or chief responsibility for the moral failures of the rising generation.

4. The difficulties the teacher has to encounter in this part of his work are manifold and great, and, truth requires me to add, are sometimes of his own creation. In my annual report on the Presidency College for 1884-85 I called attention in the following words to the demoralizing effect of the keen competition for pupils carried on by schools and colleges at the beginning of every year:—

"Persons not engaged in educational work can have no idea of the mean artifices which some pupils resort to at the beginning of the scholastic year. They formally join the college, having their names entered in the general register as well as in my own private book, and after attending classes for periods varying from a few days to six or eight weeks, go away and join another institution without paying their fees and without giving the least notice to me or to any one else. As by the rules regulating Government and aided institutions the head master or Principal is bound to make enquiries as to the previous conduct of candidates for admission, and is forbidden to admit them unless satisfied that they have paid their fees in the college they have left, I am reluctantly compelled to conclude that those who close their short careers in this institution by an act of dishonourable meanness begin them in the institutions they join by untruthfulness. The number of those who behave in this way is, it is true, not large—not more than twelve coming under this category this year. But the smallness of the number does not make it the less desirable to adopt measures to prevent young men of this character from connecting themselves with this college for however short a time. For if I interpret aright your own views and those of Government, it is a settled principle that this college must strive to set as high an example of moral excellence as of intellectual acquirements.

"The state of things I have described is due partly to the eagerness of heads of institutions to increase their attendance roll. Boys and their parents are in consequence often led to fancy that they are conferring a favour on the institution on whom they propose to bestow their patronage, and, as a further consequence, they try to play off one head master or Principal against another with a view to find out which will offer the better terms. This is known to the head of every college or school which happens to have other institutions in its neighbourhood; but the bad moral effect it has on the rising generation is not sufficiently realized or grappled with. Yet the evil must be faced if teachers are to be true to their mission, and I know of no institutions which are in a better position to make a decided stand against such practices and the erroneous ideas which lie at the root of them than those maintained by Government, and none on which the duty is more incumbent than on the Presidency College."

It is certainly not a matter of surprise that the pupil finding himself made so much of—two or three schools eagerly contending with one another to secure him—should come to look upon himself as master of the situation, and as conferring a favour on the institution in which he finally decides to read. Nor is it to be wondered at that the teacher should relax his discipline lest the pupils should resent his authority and transfer their patronage to some other school. The state of things depicted is real, not imaginary, and will continue until our pupils are made to understand that the benefits of education are benefits conferred not on their teachers but on themselves. But this they will not understand until heads of schools cease in every way to underbid one another in order to attract pupils. Inter-school rules, loyally adhered to, will tend to render the enforcement of discipline easier during term, but they will not render it possible to establish and maintain the natural relation of subordination of the pupil to the master so long as the latter, at the beginning of every year after the great public examinations, lowers himself to the position of an eager suitor for the suffrages of the former.

5. The Government of India have rightly given the foremost place among their recommendations to the employment of trained teachers and the provision of efficient training schools. This is a matter which has for many years been attended to in this Presidency, and during recent years no branch of general education has been more sedulously and intelligently

developed. Happily also, and to some extent as the result of the greater efficiency of our training schools, the estimation in which training is held has greatly risen during recent years not only among managers of schools, but among the general public.

6. It is greatly to be regretted that the improvement in our training schools and colleges has not been accompanied by improvement in the number of young persons who come up to these institutions after having deliberately and out of love for it chosen the profession of teaching as their life's work. Schoolmastering is still looked upon by the majority of young teachers as a mere stepping-stone to something else, or as a temporary stop-gap, or as a *pisaller*. From such teachers we may and do frequently get fair intellectual results, especially such results as can be tested by examinations; but in the majority of cases it would be vain to expect from them the exercise of those subtle refined influences which count for so much in the moral training of the young.

7. I should like to see more generally recognized among teachers the necessity for some scientific knowledge of the structure and functions of the mind of the young. We do not allow men to practise the medical profession without proof that they know something about the structures and functions of the body, yet we do not hesitate to entrust the delicate organization of a child's mind to the bungling experiments of ignorant teachers. A certain amount of knowledge of the workings of the mind is doubtless picked up by everybody in the course of experience, just as everybody acquires some acquaintance with the structures and functions of the body. But we do not regard this latter amount of knowledge as a sufficient equipment for the medical man. In no profession, in fact, except in that of teaching, do we dispense with special instruction regarding the structure and function of the things with which the profession deals. As to the not uncommon assertion that psychology is but an aggregate of guesses or conjectures more or less crude, and that it can never be anything else, I shall only say that this science either contains a considerable body of well-ascertained facts and principles of the utmost value to the teacher or it does not. If it does contain such facts and principles, it is all-important that the teacher should acquaint himself with them; if it does not, it is idle to speak about a *system* of education, whether intellectual or moral,—idle therefore to discuss whether it can be improved, there being no other foundation for a system of education than the phenomena and laws of the mind. I am aware that in the higher training institutions in this Presidency this subject has of late received a considerable share of attention, but in the elementary normal schools the subject is almost entirely neglected. The attempts, such as they are, to give some knowledge of the minds of the young rarely go beyond such intellectual faculties as memory, imagination, and reasoning. The faculties that bear more directly on conduct, the order of appearance of the emotions, the circumstances that affect their development, the influence they severally have on the cultivation of the intellectual faculties on the one hand and on the growth of moral character on the other,—these and similar questions lie outside the curriculum of the elementary normal pupil. It is not necessary nor desirable that normal pupils who are to teach in elementary schools should be introduced to the vexed question of the Freedom of the Will or to any of the thousand and one metaphysical subtleties of the different philosophical sects, but it is both desirable and necessary that they should know in what form the will first makes its appearance, how it grows up, what are the best means of strengthening it when it is weak, of directing it when it is strong. When it is remembered that all discipline in the last resort is effected through the feelings and the will, it will be seen how essential is a knowledge of this much-neglected side of human nature.

8. The teacher's own moral character (and I use that expression to cover all the attributes of the teacher, except the intellectual and the physical), though more difficult to gauge, should nevertheless be carefully watched by the head of a normal school, and should have great weight in helping to decide whether the aspirant possesses the qualifications requisite for his work. His Excellency the Governor General in Council expresses his fear "that in public schools the character of the head of the school with respect to the healthy influence which he is likely to exercise over the boys and his power of moulding their character is not, as it should be, regarded as a most essential qualification for the post." In this Presidency, as far as I am aware, the managers of schools are, as a rule, careful to see that their teachers enjoy a good reputation for moral character; but I do not think that parents are sufficiently alive to the importance of the subject. With many parents the chief considerations are the probable success of a teacher's pupils at the public examinations and the comparative lowness of the school fees. Given those two things, parents frequently ignore every other consideration and do not hesitate to remove their children from a well-conducted school to one perhaps only newly started by a man whose moral, if not legal, delinquencies are matters of public notoriety. Managers of schools may do their best to secure teachers of high moral character, and teachers may determine to make the moral training of their pupils a chief concern. But all this will be of little avail so long as parents are ready to sacrifice the highest interests of their children to the

gratification of some petty motive of economy or to the securing of some immediate worldly advantage.

9. In my evidence before the Education Commission, I recommended "that morality be taught in schools in the way in which it is taught at home and in the social life of the young." Morality cannot be taught as a branch of knowledge forming part of the school curriculum, nor is a special text-book the best means of inculcating it. That danger of neglecting the spirit for the letter, which has to be particularly guarded against when text-books are used in teaching the ordinary branches of knowledge, would be much more menacing were the attempt made to teach morality through a specially prepared text-book. It is, however, premature to forecast the consequences of the introduction of such a book into our schools as long as the very possibility of a generally acceptable book being written remains open to question. Such a work might be compiled (1) on a religious basis, (2) on the basis of natural religion as recommended by the Education Commission, or (3) on what is called a secular basis. The first view has not, as far as I am aware, been seriously entertained in connection with a book for Indian schools, the variety of religious beliefs forming an apparently insuperable obstacle. The theological colouring of a text-book, written on the basis of the fundamental principles of natural religion, would, I fear, be too neutral to satisfy the earnest advocates of ethico-religious instruction, while a book compiled on a so-called secular basis would have even less chance of being accepted.

10. The Government of India do not, I gather, even now consider the preparation of a moral text-book to be the best solution of the difficulty, preferring that the ordinary reading-books should be so compiled as to contain copious and suitable materials for bringing the customary virtues and duties before the minds of pupils. This is, in my opinion, the proper course to pursue—a course which has been steadily kept in view in preparing the Readers in use in this Presidency. In drawing up such lessons, as well as in teaching them, the moral should be kept in the background, there being few things young people dislike more than lessons with a conspicuous moral. Nor is anything more likely to defeat the end in view than to make it appear that the facts of the lesson are meant to be subordinate to the moral of it. It is a mistake to draw a hard-and fast line between the intellectual and moral sides of our nature and to assume that purely intellectual ideas have not in themselves a moral value in virtue of which there crystallize around them, whether we will it or not, moral sentiments in harmony with themselves. It has been well said that, without going the length of Socrates and resolving virtue into knowledge and vice into ignorance, we may lay it down that the more we awaken intellectual activity, the more do we eliminate prejudice and passion, and the more effectually do we guard the character against the temptations of life. The best thing that a teacher can do from the moral no less than from the intellectual point of view is to present the facts and principles as accurately and clearly as possible without attempting to draw out explicitly the moral lesson they teach. The pupils will do that for themselves unconsciously and to much better purpose. Let him store their minds with ideas of the true, the beautiful, and the good, but not spoil the effect by demanding of them then and there an explicit acknowledgment of the truth, the beauty, or the goodness of what he has been teaching.

11. I am not aware on what grounds the opinion rests that the moral tone of schools in which religious instruction is given is higher than that of Government schools in which such instruction is not given. And to me it is a matter of the deepest regret that this supposed moral imperfection of so-called secular education should be even by implication accepted as a truth by the Government of India. There is not, in my opinion, a particle of evidence to show that in India the pupils of mission schools and colleges are one whit superior in reverence, in recognition of authority, or in any moral quality whatsoever, to those educated in the so-called secular schools and colleges. To argue that moral instruction must be more efficient in school in which religious instruction is given, seeing that morality depends on religion, is to take for granted that all men are agreed as to the mutual relations of morality and religion; is, in fact, to reason from an assumption which begs the very question in dispute. The moral tone of mission schools must be high indeed if they not only send forth pupils of higher moral character than secular schools, but do so in spite of at least one special temptation to which pupils of secular schools are not exposed. The special temptation I allude to is insincerity. Is it, I ask, reasonable to expect habits of reverence and sincerity to grow up in a school in which the pupils are compelled to begin the work of the day by an outward participation in the worship of a faith alien to the majority of them and utterly distasteful to many of them? The effects of Christian religious instruction on English youths in an English school cannot be adduced in support of similar instruction being imparted to Hindu youths in India. The religious instruction the former receive is in harmony with the thought and feeling of the domestic and social life they live, and keep alive within them the ideas and aspirations which pervade their life outside the school. The religious instruction which the orthodox Hindu youth re-

ceives in a mission school contradicts in numerous ways the thoughts and feeling of his family and his society. In school he is compelled, as a condition of his receiving secular instruction, to participate in, and show reverence for, a worship which in his heart he does not believe, which outside school he is accustomed to hear spoken of, it may be, with despite, and conversion to which would be regarded by his parents as the greatest calamity that could befall them and him. Is this the way to foster reverence for things sacred? Is it thus that habits of sincerity and truthfulness are acquired? Are the Hindus so little ready to sacrifice their convictions to their interests that we must catch them young and begin betimes to train them to tread this path of doubtful morality? Would not the introduction of a conscience clause into mission schools be to the advantage of religion as well as of morality? Were attendance on religious exercises optional, there would probably grow up more reverence for those exercises, while the young would be less exposed to temptation from their besetting sin of insincerity.

12. In my answer to question 39, when giving evidence before the Education Commission, I stated in a general way my views as to the mutual relations of morality and religion, and as to the sphere of religious instruction in moral education. In the moral training of the young, three ends have to be kept in view. First, to teach what courses of action are right and what are wrong, the conceptions of right and wrong being themselves acquired in the course of such instruction. Second, to rouse and develop those emotions which urge to right conduct and act as a barrier against wrong-doing. Third, to watch and assist the child in his efforts to do right actions, fostering those efforts day by day until they become confirmed habits, and discouraging, thwarting, and suppressing all opposing tendencies.

13. Now, with reference to the first of these—the teaching what actions are right and what are wrong—how do we proceed to show the young that a given action or course of conduct is right and therefore a duty? If we are dealing with very young children, we present it to them as an authoritative statement which they must accept. As they advance in years we begin to support the authoritative statement with reasons, pursuing in this case a similar course to that which we would follow in seeking to obtain their intelligent appreciation of a rule in Arithmetic or a proposition in Chemistry. When asked what makes the rule in Arithmetic or proposition in Chemistry true, we answer by an appeal to the facts of which they are the expression. Similarly, if the teacher is asked by his pupils the reasons why theft is wrong, whatever form his answer may take, it must in the last resort be based on human experience, the factors of which are the facts of human nature and the circumstances in which man is placed.

14. In addition to inculcating what actions are morally good and what are morally bad, which is to train the intellectual side of conscience, the teacher has to endeavour to inspire in his pupils an overmastering love and reverence for right-doing and an invincible repugnance to wrong-doing,—that is, he has to train the emotional side of conscience. Here the teacher has the whole domain of human feeling to operate upon, and he will endeavour to store the minds of his pupils with lofty moral ideals round which these feelings may crystallize. "Virtuous life implies a habitual impulse or motive to do right and abstain from wrong. This impulse or motive is made up of feelings of various kinds. In fact, there is no emotion of the human breast which may not become a minister of good."

15. Besides inculcating what actions are right and what wrong, and in addition to rousing and developing the moral sentiments and presenting to their minds ideals of personal character, drawn from the domains of religion, poetry, history, daily life, and fiction, round which those sentiments may gather, the teacher is called upon to superintend the active life of his pupils by checking wayward tendencies as they actually arise and rendering willing assistance when pupils are trying to overcome the difficulties that at first beset the path of duty. The habit of obedience to the moral motive cannot be acquired without constant practice in doing right. Practical morality is an art which is learnt like every other art solely by doing moral actions. The young may have acquired correct ideas as to the moral code, as to the actions which are respectively right and wrong. Their moral sentiments may have been called forth, stimulated, broadened, and deepened. They may have felt the glow of moral approval at the recital of a good action. The feeling of moral indignation may have been roused by the tale of wrong-doing. But all these, though good as far as they go and indispensable, do not constitute a confirmed moral character. To acquire this the young must enter the arena of moral conflict, grapple with the difficulties of daily life, and gain moral strength by the exercise of their moral faculties. It is here that the experience of the teacher is of the utmost value. A word of encouragement, a helping hand, the removal of an obstacle, may change into a victory what would otherwise have been a disastrous defeat. Similarly, a barrier thrown up between him and a contemplated wrong action, a sign of disapproval, if need be an absolute prohibition, may save a youth from taking the first step in a downward course.

16. Such being the nature of moral training, what part does religious instruction play in effecting it? If religion be, as it is often said to be, something apart from creeds, dogmas, or ritual, it is practically identical with morality; religion being regard for duty, and morality practical religion. But when it is said that religion is the basis of morality and that moral training cannot be separated from religious instruction, religion is probably understood to embrace one or other or all of the following: the creed or body of theological dogmas, the feelings which spring up in our minds when we contemplate the Deity, and the ritual or outward forms by which we express those feelings. Now, it cannot be affirmed that morality is based on the creed or body of theological beliefs or dogmas. It is quite true that moral rules otherwise originating do, in course of time, connect themselves with the theological creed, the dictates of morality coming to be conceived as expressions of the Divine will which serves as a corroboration of them. In the moral instruction of the young we may, pending the development of their intelligence, present moral rules merely as Divine enactments, just as we issue commands to our children which seem to them to have no other foundation than our own wills. But this is a very different thing from making theological dogmas the basis of moral laws—a procedure which assumes that we first arrive at a religious creed, and, having got that, proceed to deduce from it a morality. In proof that morality does not ultimately rest on religious dogmas, I would adduce the fact that the moral characteristics of a given religion are the chief credentials upon which we finally decide whether the religion comes from God or not. Is it not mainly, in view of its moral character, that Christianity bears such favourable comparison with other religious systems? Have there not been, are there not, religious beliefs utterly antagonistic to genuine morality? In spite of this, people speak and write as if the problem of moral education would be solved were religious instruction provided for the young! It surely ought to be recognized that everything will depend on the moral character of the religious beliefs inculcated. No one would recommend the teaching of any or every religious dogma in Indian schools; and until such beliefs as may, on moral grounds, be taught, are separated from such as may not be taught, the question of religious instruction must remain one on which no practical policy can be adopted. My position is this: certain religious creeds are utterly immoral in the main dogmas, rendering it hopeless to look to them for help in training the young in habits of right conduct. Other creeds contain, mingled in varying proportions, beliefs, some favourable and some unfavourable to virtue; and if they are to assist at all in moral training, the wheat must be separated from the chaff, those dogmas only being inculcated which make for virtue. If religious beliefs have thus to be subjected to a moral test before they can be admitted as subjects of instruction, what meaning can be attached to the popular opinion that morality is based on religion, or that religious instruction is the indispensable condition of moral training? However, hopeful it may be as a sign that men are bethinking themselves as to the highest problems of human destiny, the present vague demand for ethico-religious instruction in schools can have no other effect, if an attempt be made to comply with it, than seriously to impair the efficiency of scholastic instruction without improving the position of either morality or religion. This conviction has lately been strengthened on hearing an eminent Hindu reformer, who is also a zealous advocate of ethico-religious instruction in schools, urging his fellow-countrymen to see to it that their children are "well posted up" in the tenets of Hinduism as a safeguard against Christianity. To say nothing of the light this throws on the absence of unanimity as to the religious creed which is to serve as the basis of moral instruction in schools, I would ask whether a religious instruction which consists in storing or cramming the mind with theological tenets will afford a suitable foundation for the moral training which all recognize as indispensable?

17. In the preceding paragraph I have been mainly endeavouring to show that though religion implies a body of dogmas and morality a code of rules, we must not attempt to refer the rules of the moral code to the dogmas of the religious creed as their foundation. Even where it is in harmony with the moral rule, the theological dogma is not the ground of the rule, but merely the religious expression of it. I have already said that moral training includes the cultivation of the moral feelings, and that religion embraces, in addition to a body of dogma, the feelings with which we contemplate the Divine Being. This, it seems to me, points to the true sphere of religion in moral education. The teacher in cultivating the emotional side of conscience has the entire field of the human feeling to operate in, and he will not neglect to call to his aid the religious feelings, the motive power of which experience proves to be so great. In doing this he will not, however, act as if the religious sanction were the only sanction of morality. The barrier which he will seek to raise up between his pupils and wrong-doing may take the form of appeals directed mainly to their love of self, or to their love of their fellows, or to their love of God. Much will depend on circumstance, much on the personal character of his pupils. The religious emotions may be from constitutional causes comparatively weak in one pupil, and however much the teacher may wish to stimulate and strengthen them, the pressing

claims of conduct cannot wait till this desirable result is achieved, and the appeal must be directed to other motives. It may also happen that the religion professed by the pupil is of a comparatively low type, the impulse derived from it being from the moralist's point of view insignificant; it may be even detrimental, and therefore to be avoided. But when the religious emotion takes, as in Christianity, the form of loving reverence, typified by the relationship of a son to a father, the teacher can appeal to a sanction the moral power of which is incalculable.

18. I need hardly state explicitly that even from the point of view in which the relation of religion and morality has been looked at in the last paragraph, religion still appears as the handmaiden of morality. The religious emotions can be appealed to as a sanction of morality only in proportion as the theological creed has become purified and adapted to the highest moral standard of the community.

19. And now, finally, what about the moral disability under which teachers in Government schools, and secular teachers generally, are supposed to labour? The principle of religious neutrality, as interpreted by Government, debars the teacher from inculcating theological dogmas, but does this in the least degree weaken his position as a teacher of morals? Assuredly not, unless it can be shown that the moral code depends on the theological creed. But instead of this being the case, the relationship is in point of fact the very opposite. Theological dogmas have to adapt themselves to moral requirements; the history of religious belief is a record of the gradual accommodation of theological conceptions to the highest moral ideals of the race. Instead of having to use the theological creed as a lever for the elevation of moral character, the teacher appeals to that human nature and those conditions of human life on which moral rules ultimately rest, and which are as fully and freely at his disposal as they are at the disposal of any other man. To say that because a teacher does not instruct his pupils in chemistry, he is at a disadvantage in instructing them in mathematics would be as near the truth as to say that because he does not inculcate some theological creed, he is at a disadvantage in training them in right conduct.

20. Is the teacher in Government schools under any disability in his attempts to develop the emotional side of the moral faculty? I trow not. Leaving aside for the moment the religious feelings, it will not be denied that all the other human feelings are opened to him as freely and fully as to the religious teacher. As to the religious feelings, does the principle of religious neutrality prevent him from appealing to them? I do not think it does. Just as the moral emotions in their main features are common to all, though moral codes may be very different, so the religious emotions partake more or less of a common character though they may be connected with diverse creeds. The teacher will in no way violate the principle of religious neutrality when he appeals to the religious feelings of his pupils,—feelings which he and they share in common. And if in any of his pupils he recognizes that that very complex feeling we call religious emotion contains elements which are less favourable to a high type of moral character, or it may be positively unfavourable, he will carefully abstain from making the appeal to such elements. In doing so he merely exercises the same moral discrimination as he would exercise with regard to the feelings of his own co-religionists, when they are appealed to in the training of moral character.

21. Nor does adherence to the principle of religious neutrality place the teacher under a disability in that third aspect of his work, which consists in superintending his pupils in the unremitting practice of moral actions, until active moral habits have been formed and confirmed. Here everything depends on the character of the teacher, and I shall not stoop to argue with those who assume that the moral character of teachers in a Government school or college is inferior to that of teachers in mission institutions.

From G. H. STUART, Esq., M.A., Acting Principal, Presidency College, Madras, to the Director of Public Instruction, Madras.

With reference to your Proceedings No. 719 of 14th February 1888, on an improved system of collegiate education, &c., I have the honour to say that I have placed the matter before the College Council, and that the suggestion which the Council considers to be of most importance and the one to which they think effect might most readily be given is that contained in paragraph 16 of the letter from the Government of India relative to the establishment of boarding-houses for students.

2. Some years ago a scheme was prepared for the building of boarding-houses in connection with the Presidency College, and a large sum of money was promised to form a building fund; but the scheme fell through owing to the refusal of Government to grant a site in the neighbourhood of the college. The Council now wish to be informed whether, if the scheme is revived, the Government will be prepared to grant a site either in the Chepak Park or on the ground recently acquired by Government to the south of the college.

From J. Moss, Esq., B.A., Acting Principal, Kumbakanam College, to the Director of Public Instruction, Madras.

I have the honour to submit the following remarks on the letter from the Government of India communicated with your Proceedings No. 719, dated 14th February 1888.

2. In the first place, I would observe that there does not appear to have taken place such a marked deterioration in the discipline of the schools of this Presidency, nor is there at the present moment such laxity of discipline as to call for public attention. But a great change has taken place during the last twenty-five years in the attitude of the adult educated natives towards their superiors and to the Government. The change is on the whole for the better. They show a greater spirit of self-reliance, and the majority are, I believe, inclined to help rather than embarrass Government in their efforts to promote the welfare of the people. But there are some who turn their English education to ill account. The native newspapers, especially those of Northern India, seem to be never tired of abusing the English and the Government. Their delight seems to be to represent everything English in the worst light and to find evi- motives for the best-intentioned acts of Government. This is very irritating and very deplor- able, and I believe it is this which has called forth the letter of the Government of India. But the schoolmaster is not chiefly answerable for this state of things. It is chiefly owing to social, political, and other influences which are at work after the schoolmaster has lost control over his pupils, and which it is the business of the statesman to deal with.

3. I will now pass on to the subject of the letter, the existing state of the discipline of our schools, and the best means of improving it. I have not observed much want of discipline in the primary schools that have come under my notice; on the other hand, it has always struck me that young Hindu boys are more attentive and respectful to their teachers and much less troublesome than English boys of a corresponding age. It is only when they are older and have entered the high school or college classes that they sometimes show a want of deference to their superiors or are otherwise guilty of a breach of discipline. But this is quite exceptional. During the whole of my long service in India, I have had hardly an instance of breach of discipline worth recording. And here I may mention what I think is the standard of discipline to be aimed at by the schoolmaster in this country. I take it to be a courteous, obliging manner, and strict uprightness of conduct towards every one with whom a boy is brought into contact. I do not mean to say that all the pupils I have had charge of attained this standard, but I believe they have generally shown such an approximation to it as to warrant me in speaking favourably of the discipline of Hindu students.

4. But though I do not think the present state of the discipline of our schools and colleges worthy of reproach, there is no doubt room for improvement. The suggoestins of the Education Commission set forth in paragraph 5 are very good, and the directions of the Gov- ernor General in Council stated in paragraph 10 are, I believe, generally sound. The first of these directions, which aims at providing proper masters for schools, is all-important,—so much so that we may almost say that with a proper master rules for guidance are unnecessary, while no rules, however minute, are of any use to the incompetent master. A schoolmaster should not only have the necessary intellectual qualifications, but he should be a man who takes to the work because he feels that he has a vocation for it and who is ready to devote the energies of his whole life to the education of youth. The primary object of a training school should be to secure such men. The essential points respecting which the Principal of a training school should be satisfied before sending out any pupil to a post are that he likes his work and that he is morally fit for his duties. No intellectual qualifications should be allowed to override these essential requisites. Of course no man should be sent to a post for which he is intellec- tually unfit, but unless a man has the necessary moral qualifications, he should not be allowed to be a teacher at all. Thus Principals and head masters of Normal schools have it in their power to appoint none but men whom they consider fit to such schools as apply to them for teachers. But though there is some guarantee that such schools shall be supplied with proper masters, there are many schools whose masters have given no proof whatever of their fitness for the work. Under existing circumstances any man can set up a private school, and very often he makes it simply a money speculation, caring for nothing but the fees and grants he can obtain. Not much in the way of moral training can be expected from such schoolmasters. The Inspector is the only check upon them, and they are often a source of great anxiety to him.

5. If the second direction given in paragraph 10 means that regular lessons should be given on personal conduct, I do not think that it is judicious. Such lessons would soon become very dull and would fail in securing their object. The question of personal conduct is best left to such incidental remarks on the subject as the teacher sees fit to make. These remarks he will make either publicly to the class or to the whole school, or privately to the particular pupil concerned, as he thinks the occasion may require. It is here assumed that the teacher is a competent man. Everything depends upon that.

6. Rules for carrying out the third direction of paragraph 10 have long formed a part of "Standing Orders," and have presumably been enforced in Government schools. They may be of use to young, inexperienced masters; but in my opinion a master should be at liberty to use his own discretion in dealing with any case of breach of discipline.

7. Conduct registers judiciously used would be good; and if special regard were paid to the entries in such registers before appointing any pupil to a Government post, they would prove a great check upon the conduct of school-boys.

8. Properly-managed hostels would not only be a great convenience to students coming from a distance, but from the increased facilities of intercourse they would afford, they would be of benefit to the students both intellectually and morally. But great care would have to be exercised in the supervision of such boarding-houses, or they would prove a source of much evil. Even in England, where the conditions of school boy life are much more favourable to a healthy moral tone than they are in this country, the boarding system has not been found to be an unmixed good.

9. It is doubtful whether much good can be expected from the introd uction of the monitor system. My own opinion is that it creates an invidious distinction between the scholars of a class which is rather unfavourable to good discipline than otherwise.

10. The last direction of paragraph 10, that boys should be excluded from schools who have not reached a class by a certain age, is, I think, necessary to the maintenance of good discipline. It is very detrimental both to the progress and discipline of a class to retain boys in it who are much beyond the average age of the class. It has, I believe, been the practice in the Government schools of this Presidency to dismiss a boy if he failed to secure promotion several years in succession.

11. The suggestions for the maintenance of discipline in colleges in paragraph 21 are all good; but I cannot see any necessity for the expression "without reference to the Principal" in class (*c*). If the expression is to stand at all, I would suggest that it be changed into "after reference to the Principal."

From E. P. METCALFE, Esq., M.A., Principal, Rajahmundry College, to the Director of Public Instruction, Madras.

In compliance with your Proceedings No. 719, dated 14th February 1888, I have the honour to express my views on the questions raised by the Government of India in the Secretary's letter to Local Governments, No. 382, dated 31st December 1887, on the subject of discipline in schools and colleges.

2. In the first place, I would premise that during an experience of over fifteen years I have certainly not observed that moral deterioration among the Hindu youths that have come under my notice which seems to have been remarked elsewhere. On the contrary, I am of opinion that of late years there has been a marked improvement in this direction as well as in their physical condition. I certainly do not now observe so much of the sceptical irreverent spirit that attracted my attention on my first coming amongst them, while as to their physical development I feel sure, could any one view the scene to be witnessed every evening within the precincts of this college, he could not fail to be favourably impressed with the progress made in this direction also. I may add in corroboration that such was the opinion of a recent visitor, an officer of long experience, whom I had the pleasure of conducting round the playgrounds one evening when he observed in one part some half-dozen Brahmin youths busily at work with chisel, plane, and saw, in another a set playing lawn-tennis, and at some distance a foot-ball match carried on with no lack of spirit; while in the gymnasium were twenty-five or thirty youths engaged in dumb-bell drill, and others performing on the bars—feats which my friend remarked were not often seen in English gymnasia. Some little interest, which I personally take in these out-door amusements, may, perhaps, have the effect of colouring my view with a tinge of optimism; but making due allowance, I think the facts speak for themselves. At the same time, I am well aware of the shortcomings of our students, and I should be ready to welcome any measure that might still further aid in creating a higher tone and a more manly bearing.

3. *Inter-school Rules.*—Taking the suggestions of the Government of India as far as possible in order, I would endorse their remark that the most fruitful causes of indiscipline among the junior classes in particular is the unwholesome competition of rival schools, and it is therefore of the first importance that only such schools should be recognized as bind themselves to a loyal observance of the rules which have been drawn up to regulate their relations with all others in competition. These are well known, and, if observed, are practically sufficient for the end in view; but unfortunately there is a phase of the evil which the Department as yet has not braced itself up sufficiently to meet, *viz.*, the mischief caused by the

so-called adventure schools, of which in this town we have had such bitter experience. It is not enough to confine recognition to schools that faithfully observe the above-named regulations, but it should be distinctly understood that no school shall ever receive recognition of any kind from the Government or the University which has established itself by the well-known tactics of the adventure school, and then, when it can afford to become virtuous after the ruin of some older institution, professes its readiness to abide by the regulations and claims recognition. Such has been the history of some of the schools in this town, which, I am glad to say, are now amalgamated into one high school; but unless the Department will set its face as a flint against future adventure schools of this kind, I am not sure that some indigent youth or other may not be encouraged to repeat the tactics of the patriotic and other schools in hopes of ultimate recognition.

4. *Gymnastics, &c.*—I have already recorded my appreciation of the advantages of playgrounds and gymnasia. I insist, as far as possible, on every student going in for something, and most of them do so with evident zest. In the award of prizes, the marks for attendance in the carpentry class and the gymnasium are incorporated with the class marks, a maximum of 50 being awarded to the most regular student in each, and the rest in proportion. I would suggest that an allotment for the supply of foot-balls, tennis-balls, and cricket apparatus would be well spent, these being expensive items for our comparatively poor students.

5. *Trained Teachers.*—There cannot be two opinions as to the advantage of trained teachers, especially in the lower schools, where instruction is almost mechanical. Unfortunately there is only one training college in the Presidency, and young men from remote districts like this are seldom found willing to go so far for the necessary training. Had it been any longer practicable,—that is to say, had not almost all the principal schools been handed over to local management,—I should certainly have advocated the suggestion made at the end of paragraph 11 to engage trained head masters from England for a definite period for the most important schools in each district. I have nothing to say against Natives as head masters. Many we know have been eminently successful, but if the European leaven is not to lose its virtue in an ever-decreasing ratio, it ought to be maintained in healthy activity by the employment for several generations of selected men from England.

6. *Moral Literature.*—Assuming, as the first essential for the establishment of a moral tone, the influence of a thoroughly moral and conscientious master, the next would certainly seem to be an elevating literature. So early acquainted are the youths of India with the crooked ways of intrigue and self-seeking as the only means of making their way in the world, that it is with difficulty they can be made to recognize a truly disinterested motive. In their own vernacular they should be introduced at as early an age as possible to examples of true magnanimity and self-denial, where the motives cannot be misconstrued into some disguised form of self-interest; and a similar selection might be made in English for the higher forms. The book I have myself found most useful for this purpose is Professor Blackie's Self-culture—a most excellent book for young men, being written in an earnest, yet genial, spirit and full of matter. Some passage of this book generally furnishes us with the subject for our weekly essay, and I am inclined to think it might well be made a constituent part of the college course.

7. *The Monitorial System.*—I do not think any system of appointing prefects to exercise authority either during or out of college hours would yet work satisfactorily, though the monitor of each class is capable of rendering valuable assistance to the class masters, and this he should be encouraged to do with a sense of his responsibility. In time the system may be extended.

8. *Hotels.*—But the conduct of students out of college hours is almost beyond our reach, except when located in homes or boarding-houses. The want of such institutions is greatly felt here. Students from a distance experience great difficulty in finding suitable accommodation,—so much so that an effort some years ago was made to raise the funds necessary for the erection of a students' home, but the amount collected, ₹2,000, is as yet too small for the purpose.

9. *Discipline.*—As a matter of fact, gross breaches of discipline are very rare in our schools, and restrictive measures which, on the strength of many years' experience in a large English school, I admit, are necessary for the maintenance of discipline, are here seldom required. I think, as suggested in paragraph 21 (6), a Principal should have in reserve the power of expulsion or fining for disorderly conduct, and only the Principal; but I am quite sure that he should seldom have to exercise it; an appeal to the youth's common sense and self-respect I have seldom found to fail, and assuredly it does not involve the same hardship to the youth or his parents.

10. *Conduct Registers.*—Beyond the usual school registers of class marks and attendance I do not think any special register of conduct or misconduct is necessary; but at the end of each term these might be summarized in a general expression of the youth's merit. To place on permanent record the often childish lapses of a wayward youth would often be doing injustice to the future man; of this I am sure. Some of our finest characters have been pickles at school.

11. *A College Uniform.*—With a view to some degree of uniformity in the matter of dress, I would suggest that all higher school and college students should wear jackets and caps instead of turbans; a proper turban is costly and heavy for in-door wear, the one generally worn being extemporised out of the students' handkerchief and so presenting a slovenly appearance. A round cap with some simple device would be much more becoming.

From CAPTAIN C. B. HENDERSON, R.E., Acting Principal, College of Engineering, Madras, to the Director of Public Instruction, Madras.

As directed in your endorsement No. 719 of 14th ultimo on G. O., Educational, No. 47, dated 23rd January 1888, I have the honour to state as follows.

2. I have been such a short time in the Educational Department that I have some diffidence in expressing my views on the system and methods of school and collegiate education, and the opinions I hold are the result of a necessarily imperfect knowledge of the subject.

3. At the College of Engineering there is no special difficulty as regards discipline. This may be due to the fact that it is only at this college that a student can get the technical education he desires. If he is dismissed, he cannot continue his studies elsewhere.

4. Punishments are generally in the form of fines; they are inflicted for absence without leave, late attendance, and for leaving books and instruments about the class-rooms. I have had but rarely to admonish a student, and a warning has hitherto secured an amendment.

5. I do not see what punishment can be substituted for fines; it is true that fines fall on the parents, but the parents probably in most cases make the offender suffer in some way.

6. The Principal of this College has to teach three classes by lecturing on engineering subjects. He lectures twice a day, each lecture lasting an hour and a half; this is very exhausting work, and as he has much correspondence and numerous details to look after he is unable to devote more than a few minutes each day to the general administration of the College. This unsatisfactory state of affairs will be altered when the new professor arrives from England.

7. In the special circumstances of this College, there are none of the difficulties referred to; but unless there are better prospects of employment, the numbers must be expected to fall off considerably. Recently the curriculum has been extended and rendered more difficult and expensive, while there have been extensive reductions in the Public Works Department.

From BRIGADE-SURGEON A. PORTER, M.D., F.R.C.S.I., Principal, Medical College, Madras, to the Director of Public Instruction, Madras.

With reference to the letter No. 382, dated 31st December 1887, from the Government of India, on the subject of "improvement in the system and method of school and collegiate education," embodied in your Proceedings No. 719 of the 19th instant, I have the honour to state that of the suggestions therein contained those which most commend themselves to my judgment are the following:—

1. The recognition in all schools and colleges of gymnastics and field games as part of the regular courses or curricula.
2. The introduction of conduct registers; the prospect of obtaining official employment being affected by the conduct certificate received by student on leaving school.
3. The establishment of boarding-houses in connection with schools and colleges.
4. The empowering of Principals to expel or rusticate a student, or fine him for disorderly conduct.
5. Investing professors with the power of suspending a student for a time or of fining him subject to the approval of the Principal.

From A. A. HALL, Esq., B.A., Principal, Teachers' College, Saidápet, to the Director of Public Instruction, Madras.

With reference to your office endorsement, No. 719, dated 14th February, calling for my opinion regarding the Government order in connection with the "improved system and

method of school and collegiate education," I have the honour to submit the following remarks:—

1. In paragraph 3 it is remarked that as education has spread in India, tendencies unfavourable to discipline and favourable to irreverence have appeared, and also that these tendencies need control and direction, and because a policy of strict neutrality in religious matters must be observed, a judicious system of scholastic discipline must be supplied.

In paragraph 6 a sketch of the system necessary is given, and the three divisions into which the system is divided are criticised separately. In paragraph 7 one remark is especially important. The writer points out the result of over-competition among schools, so that the head masters "are more careful to attract pupils by indulgence than to subject them to discipline of which they do not understand the tonic value." There is no doubt this evil is widely prevalent in this neighbourhood. Educated men who have no special aptitude for teaching open schools and the attraction of such schools is not efficient teaching and strict discipline, but low fees and lax discipline. As a rule, these adventure schools are opened by men who have taken their degree, or are preparing for the final examination and are waiting for some permanent post. They support themselves by opening schools, and they charge less fees than obtain at the permanent schools. Hence boys are attracted to the new schools where indulgence rather than strict discipline characterizes the management, and cramming rather than careful teaching characterizes the instruction. These schools obviously are an evil, and if the managing body of the University and the Government were to refuse to examine boys sent up from such schools, these mushroom institutions would cease to spring up.

2. In paragraph 8 the importance of gymnastics and out-door sports generally as a factor in the formation of a boy's character is spoken of. My short experience of Indian boys teaches me that the difficulty is not so much to interest boys in manly games, but to get them to see that it is their duty to pay for their pleasures. There is scarcely a cricket club in Madras which is not altogether supported by European and Native gentlemen, the boys themselves contributing little or nothing. It must be difficult for boys to see that the enjoyment they derive from games for which at present they have little or no genuine enthusiasm is equal to any deprivation which has a monetary value. In time, undoubtedly, their love of games will grow, but until that time I think it would be very desirable that Government should allow Principals of first and second grade colleges a grant in order that they might open cricket clubs in their colleges. The primary condition of success is that the Principal and his assistants take interest in the pupils' games and actually play. I believe the stimulus given to sport by the heads of schools actually participating and directing the games to be of far greater importance than the introduction of any system of marks and prizes for efficiency.

3. The recommendations of the Education Commission are supplemented by seven directions. I consider the whole of the last six to be corrollaries of the first, which relates to the "provision of efficient training schools." Teachers who have been trained know well that the directions 2—7 are axioms in the science of school management, and when necessity arises they would know it is their duty, as far as possible, to introduce them. It is part of the training of the teachers in the Teachers' College to become acquainted with the different kinds of registers and the mode of keeping them.

4. In paragraph 11 the importance of providing efficient training colleges and of the careful selection of teachers are insisted on. It follows, as a matter of course, that the quality of the teachers turned out from any training institution depends almost entirely on the Principal of that college, and the same applies to the normal schools. During the time I have been Principal of the Teachers' College, several head masters of normal schools have come to me for training, and my conclusion is that, as a rule, they have neither the ability nor the energy necessary for such important positions. At the present time many graduates, men of first-class ability in teaching and maintaining discipline, are available for the headmasterships of normal schools, and I would suggest that wherever a headmastership of a normal school falls vacant, a graduate, trained and experienced, be appointed. Another reason for insisting on the appointment of a graduate is the great importance that the natives attach to a degree. A man with a degree will always command respect, and this is of the greatest importance in the case of a head master who has to form the inclinations and habits of young men about to become schoolmasters. It was the intention of Government, I believe, some time ago to establish two or more training colleges—one in the northern districts and one in the south—and that these colleges should train students who have passed an University examination. If there were any doubt as to the necessity of forming these colleges at once, I believe it would be removed by noting what has happened at the Teachers' College during the past year. For 50 scholarships granted by Government and placed at the disposal of the Principal there were 350 applicants, many of whom were graduates. Three hundred of these were, of necessity, rejected,—that is, 300 men who have passed an University examination were denied

admission to a training college, and consequently are joined to the number of "untrained and incompetent teachers."—It is impossible to increase the number of men under training at the Teachers' College because of the size of the practising school, even if more money were granted for scholarships; therefore it seems to me the only remedy is to open new colleges as was previously intended.

5. In paragraph 12 great importance is attached to religious instruction, and there is a recommendation that a moral text-book be prepared and introduced into schools. Recently, in a college where the best moral text-book that ever has been written is read daily and instruction given from it, there has been a most serious outbreak; discipline has been thrown to the winds, and authority has been insulted and trodden under foot. This seems to me to discount very much the importance of introducing a moral text-book, and I am inclined to think that very much more depends on the personal example, character, and influence of those in authority than on the reading of any literary production however high its tone may be.

6. At the close of paragraph 15 it is recommended that prizes be given yearly for good conduct, and that these prizes shall be of such value that every boy will strive to obtain them. This suggestion, I need hardly say, is opposed to the teaching of all writers on school management and education. Most thinkers on this subject consider that prizes are an evil, and it is universally taught that it is the duty of a boy to be good for good's sake and not for the sake of a prize. It may be argued that a prize is a stimulus to right-doing, but the answer is that where the head master commands the respect and love of his pupils, the desire to act so as to please him is a far greater stimulus than any bribe.

7. The suggestions offered in paragraphs 17, 18, 20, and 21 are now partially carried out at the Teachers' College, and, I believe, successfully, although they have not been in force a sufficient time to allow me to offer a definite opinion.

From W. KEES, Esq., M.A., Acting Principal, Madras College of Agriculture, to the Director of Public Instruction, Madras.

I have the honour to express my views on the questions raised in the Government of India Resolution forwarded with your Proceedings No. 719 of the 14th February. As I have no experience of Indian schools, I shall omit all comment on the subject of discipline and moral training as far as schools are concerned. I shall confine my remarks to paragraph 21 of the Government of India Resolution which deals with colleges.

2. To the first of the three regulations, *viz.*, (*a*), which are indicated in that paragraph no reasonable objection, I imagine, can be raised.

3. With respect to the second, *viz.*, (*b*), I venture to suggest that, as it proposes to arm the Principal with the power of ordering the expulsion of a student, it will place too much power in the hands of that officer. Expulsion from a college is a very severe punishment and one which is likely to permanently injure a student's prospects in life. I therefore think that the power of ordering the expulsion of a student should be vested in the Director of Public Instruction alone. The two other punishments mentioned, *viz.*, rustication and fine, may, I think, be safely awarded by Principals, provided some check be imposed, such as a limit to the length of the rustication and to the amount of fine, and a monthly return of all punishments to the Director of Public Instruction.

4. With respect to (*c*), I must protest very strongly against the putting of such powers as are therein mentioned, especially of the power of ordering suspension, in the hands of every professor without reference to the Principal. I am not aware of any institution in England where such powers are possessed by the staff, and I fail to see why the members of the college staffs in India (where students are more amenable to discipline) should be so exceptionally armed. There are colleges in India with a staff of something like a dozen professors. Do the Government intend the students of their colleges to be suspended and fined by every one of these professors without even the very small check of a previous reference to the Principal? If so, I feel sure that neither the discipline of Government colleges nor their efficiency will be at all enhanced. Every professor will probably have his own standard of good behaviour and his own ideas about the punishment to be awarded for any offence. The students will, therefore, be liable to be punished by one professor for conduct which another would not notice, and also to be differently punished for the same offence by different professors. Even if the power of fining be given to professors, I trust that the power of suspension will be vested in the Principal only.

5. Instead of rule (*c*) I would suggest that a character book be opened for each student on his joining a college, in which all punishments should be recorded, and in which every member of the college staff should have the power of recording at any time his opinion about the student's conduct. This book should be given to the student on leaving the college, and should be required to be produced when applying for entry into the public service.

From Mr. G. V. SUBBARAYUDU, B.A., Inspector in charge of the First Division, to the Director of Public Instruction, Madras.

With reference to your Proceedings No. 719, dated 14th February 1888, inviting the views of the several officers mentioned therein on the various important questions raised by the Government of India, I have the honour to state that I have given the subject the best consideration possible within the short time at my disposal, and also taken the opinion of some gentlemen interested in education.

2. With reference to paragraph 12 of the Government of India's letter, I think it not sufficient to have *one* moral text-book. It is desirable to have a series of books both in English and the Vernaculars, to suit all classes. The style of each book should be up to the standard of the class for which it is intended, and the principles inculcated should be such as can be grasped by the particular class for which a book is intended. Short biographical sketches of eminent men, fables, parables, extracts from sermons, speeches, and from the sacred books of the East and the West, inculcating such moral principles as form the common platform of all nations, may be compiled and inserted in the text-books that are to be studied by the boys. A number of stiff rules given in a book and learnt by heart will be of no use. The text-books that are now intended for the purpose of teaching a language may be so revised as to contain a number of lessons here and there which teach one's duty to one's neighbour as set forth above. Teaching of a language and teaching of a moral principle should go hand in hand, and lives of eminent men should be held up as examples for the boys to imitate. Class-books used in mission schools contain moral lessons. A committee may be appointed to consist of the representatives of important classes and experienced educationists with the Director of Public Instruction as the President for the purpose of compiling a series of text-books as stated above. The committee may also select a number of books to form a choice library, and the Department may insist on each school providing itself with such books as are useful to the classes in it, and encouragement may be given for the use of the library by marks or prizes, &c.

3. That example is more powerful than precept is a proposition which is again and again proved in our daily experience. Boys generally have a sharp, critical faculty, and they have their own comments to make on the conduct of the teachers inside and outside the school. One single immoral act of a teacher may efface from the minds of the boys the good impressions which it may have cost one whole year for the teacher to make. Hence the importance of moral rectitude in a teacher cannot be overrated. But unfortunately the standard of morality in native society is not high. Lying is not such a heinous sin in the eyes of an average native boy as in the eyes of an average English boy. One great reason for laxity of morals in native society is that woman is looked down upon, and although she is generally sober and virtuous, she does not generally exercise that influence which she might command if she were educated. In my humble opinion, as the position of woman is raised, the moral tone of native society will be elevated. Female education is thus an indirect way of securing the object of the Education Commission. But what is not available at home may be secured, at least to some extent, by the institution of boarding-houses. Here again we have to face a number of difficulties. Caste prejudices, want of funds, and want of a spirit of self-help are the chief obstacles. But they may be gradually overcome to a great extent by the exertions of the teachers themselves. As a tentative measure, an institution may be started in connection with the Presidency College, and an appeal may be made to the wealthy patriots in and around Madras for funds. Dr. Miller opened a boarding-house in connection with the Christian College, and he may give the benefit of his experience to the public. The teachers in charge of the students in a boarding-house must be zealous men of unblemished character.

4. The introduction of conduct registers (proposal No. 5) and the award of prizes for the highest number of marks is a measure that can be easily adopted. The jails and the police in this Presidency have similar registers, and I believe the system works there well. The parents or guardians may be asked to furnish monthly reports, bringing to the notice of the teacher any improper conduct on the part of their children or wards. They may be entered in the conduct register; and for gross misconduct reported, the numbers earned may be reduced although no marks may be assigned for good reports. When a boy has no male guardian, such of the monitors as may happen to live in his neighbourhood may be appointed to visit his house once a month and enquire of his female relations.

5. The system of monitors is also good, as tending to confer a dignity on them and induce them to maintain their self-respect. I remember Mr. Barrow tried the system when he was at the head of the Rajahmundry College, and it had a wholesome effect. A monitorship may be treated as a position of some influence, and it may be a prize for the highest number of marks in the conduct register.

6. As regards discipline, Mr. Logan thinks that gymnastics should be taught throughout the school. At present the schools are generally provided with gymnasia and gymnastic apparatus. But only a few boys are chosen for the convenience of both the gymnastic teacher and the boys, and they are made to go through certain exercises. The bulk of the school is not benefited by the gymnasium. Gymnastics may therefore be made a compulsory subject and be taught to every boy according to his capability. Every class should be thoroughly drilled every day for at least fifteen minutes.

7. As for the repression of breaches of discipline, I believe there are hardly any worth the name in the Presidency, although there may be a few cases here and there. It will not be very difficult to frame a set of rules or to enforce them.

8. As for the last proposal in paragraph 10 of Government of India's letter, I believe there is at present no necessity to make any such rules. We hardly meet with many elderly boys constantly bent on mischief in a class. Elderly native boys are generally well-behaved, and in the present state of education it is not desirable to fix the age of a student in each class.

9. As for bringing out and strengthening the impulses for good possessed by youthful minds, a good deal may be done by example; but the masters and such others as may be willing to undertake the task may be requested to deliver weekly or fortnightly lectures on the lives of great men and such objects as will tend to develop this tendency in youthful minds.

10. As for inter-school rules, a number of them may be drawn up by a select committee of educationists with the Director as President, and an opportunity may be given to the public to criticise them. When they are finally passed, they must be insisted on in the case of every school, including even "Adventure schools." A strict observance of the rules may be made a condition preparatory to the admission of students for public examinations, as withholding grants is occasionally found to be an insufficient check. The Senate may be moved to bind all the schools and colleges sending up students for University examinations by the rules.

11. As for religious instruction, it must be left for the present to the zeal of the teachers and the patriotic men of the various religious sects. When they offer to give religious teaching out of school-hours, the Government and other buildings may be lent for the purpose. Nothing more can be done for the present.

12. I have nothing to add to the remarks of the Educational Commission regarding moral training quoted in paragraph 5 of the Government order under reply.

From Dr. C. W. BURROUGHS, Acting Inspector of Schools, Second Division, to the Director of Public Instruction, Madras.

I have the honour to submit my remarks on your Proceedings No. 719, dated 14th February 1888, calling for the opinion of head masters, Inspectors of Schools, &c., on the best method of enforcing discipline and morals in Government schools and colleges.

With regard to Government schools, I have the honour to state that a moral class text-book, founded on the principles of natural religion for the guidance of teachers, is not, in my opinion, necessary. An appropriate selection of moral stories introduced in the text-book of each class ought to be sufficient. It would be very difficult to get a moral class-book sufficiently simple for all classes, and such a moral class-book must necessarily be vague and incomplete.

I do not understand what is meant by the principles of natural religion, as there neither is, nor was, nor ever will be, such a thing as natural religion, what passes for it being simply certain moral principles derived generally from existing religious systems.

Inter-school Rules.—This subject has been sufficiently dealt with in the School-fee Notification, so that nothing more need be said on this subject.

Gymnastic Instruction.—This has also been provided in all important schools in this Presidency.

Punishment in Schools.—The question of punishments should be left to the head master, as he is best acquainted with the disposition and character of the pupils under him, and any interference with his authority in this respect can only be productive of mischief. It is impossible to lay down hard-and-fast rules as to what punishment should be adopted in each case. Sometimes one form of punishment will be found to be effectual and sometimes another. Here again the discretion of the head master should not be interfered with. Fines are very useful in securing punctuality of attendance, as they force the parents and guardians to see that the pupils under their charge attend the school in time. Impositions on the other hand destroy the handwriting of the boys and interfere with their general progress. Moreover, they do not seem to have much effect on the discipline of native boys, but *aliter* with English boys. A

moderate exercise of corporal punishment has a much stronger effect on native boys. Of course, in case of excessive severity by a head master, he should be called on for an explanation and dealt with departmentally, but no rules should be laid down restricting his authority.

Good conduct registers do not seem to be necessary, as native boys are generally well-behaved in all well-managed schools at least during school-hours. The establishment of good-conduct registers would place the boys at the mercy of the head master and his assistants, and it seems questionable if this is desirable in this country. It should also be borne in mind that the conduct of boys in school and their behaviour in public life present very marked differences in this country. The suggestion that a head master should see all his classes periodically appears to me to be unnecessary, as every head master worthy of the name makes it a part of his duty to become acquainted with all the classes under him.

The establishment of Hostels.—It seems very doubtful if they would succeed in this country, as most of the pupils marry early and are generally placed under the care of their friends and relations. In case of their establishment, it would be necessary to provide each boy with a separate sleeping apartment, otherwise these hostels would become dens of filth and beastliness.

Monitors in Schools.—I cannot say how far this system would work. Monitors would no doubt be useful to the several class teachers in helping them to mark the registers, in calling out the daily attendance, and even in helping them to correct the exercises of the boys. So far their services may be beneficial, but to employ them as spies on the conduct of their class-mates out of school-hours is, in my opinion, very objectionable. Hindus, as a rule, are only too ready to spy and inform on one another, more particularly if there is anything to be gained by it. I think, therefore, such a system should not be encouraged. Besides, if a boy is to be under the supervision of a monitor, both inside and outside of school-hours, his life would be of very little value to him. A certain amount of liberty is necessary to the manly development of character. I quite agree with the suggestion that boys of advanced age should be prohibited from attending schools, not only because they rarely succeed in their studies, but also on account of the injurious effect they have on young pupils.

The remarks on the way of enforcing discipline in colleges have my approval. In fine, I would suggest that each school-boy should be supplied with a copy of Todd's Students' Manual as soon as he comes of the proper age to understand it.

From J. T. FOWLER, Esq., Inspector of Schools, Presidency Division, to the Director of Public Instruction, Madras.

In reply to your invitation to various officers to express their views on the questions raised by the Government of India in the Resolution communicated under endorsement of the 14th February last, No. 719, I have the honour to offer the following brief remarks. I say "brief" advisedly, for the subject is one that there would be no difficulty in writing a volume on.

2. In paragraph 10 of the Resolution, seven principles are laid down as those on which a standard of discipline should be based. That placed first refers to the provision of training schools and colleges, and proposes "the employment as teachers only of those who have given satisfaction during a course of training." The former part of this needs no insisting on in this Presidency, the Government of which brought out from England a Principal to establish a normal school for superior teachers as early as 1855; it was in fact one of the first acts of the Director of the newly-organized Department of Public Instruction. The latter part leaves room for further action, the employment of trained teachers not having been *insisted on*, though recommended and encouraged. It might be a question whether all grants should not now be confined to trained teachers, old teachers of a certain standing being, however, allowed to retain theirs.

3. "The extension of a system of teaching having a direct bearing upon personal conduct" is the second of the principles laid down. Such teaching will always depend very much for its power on the character of the teacher, and this is fully recognized in the Resolution. I quite agree with what is said on text-books and the duties of Inspectors in this connection.

4. In connection with the "conduct register" it is proposed should be opened, the Resolution mentions as desirable "the practice under which each class appears periodically before the head master." This practice I have contended for from my first connection with education in Madras, where it was almost unknown, and where, though now general, it is not universal.

Making the entries in the conduct register a matter of special regard in the filling up of appointments would unquestionably offer a powerful incentive to good conduct on the part of the numerous candidates for employment, and place in the head master's hands an additional means of discipline.

5. The provision of boarding-houses has often been discussed, but not, as far as I am aware, ever made in connection with any Government institution, mainly, I believe, on account of the cost.

6. The introduction of "Monitors" or "Prefects" or "Præpostors" as they are otherwise termed, might, *under a firm head,* be of value in a school, and particularly where hostels are attached.

7. The evils of having boys in classes for which they are too old are generally recognized, and there has not, as far as my knowledge goes, been much difficulty experienced in this direction in this Presidency, except in the case of the Madrasa-i-Azam, and for that institution limits have been laid down, though there has been a constant tendency to exceed them. For Mussalmans it will for some time be necessary to have the rule "elastic."

From JOHN BRADSHAW, Esq., M.A., LL.D., Inspector of Schools, Fourth Division, to the Director of Public Instruction, Madras.

I have the honour to submit my remarks on the questions raised by the Government of India in the letter dated 31st December, as invited by you in your Proceedings No. 719 of the 14th February.

2. I circulated the letter among the Deputy Inspectors in this division, and I herewith forward the replies received from those who have expressed their views on these questions. All of them are men of long and varied experience—two are Sudras and two Brahmins.

3. They all agree that the first six of the seven principles which the Governor General in Council considers the basis of the standard of discipline should be pursued; most of them are already in force in this Presidency.

But they are of opinion that there should be no hard-and-fast rule, by which a boy "should be excluded from school who has not reached a certain class by a certain age." It does not follow that such boys are, by reason of their backwardness, unruly, and they could, if so, be dealt with by rules of discipline which would apply to boys who would not be affected by an "age limit."

In this I agree with the Deputy Inspectors.

4. As regards the means of carrying out these principles, the Deputies (except one) object to a moral text-book being specially written, but consider it desirable that the *present reading books should be recast* and additional moral lessons of a non-sectarian character introduced, and they consider that it should be *inexpedient and premature to give religious instruction* in Government schools, "religion being so highly inflammable and the country inhabited by a multitude of races so widely differing in religion, language, manners and social customs."

I agree with the Deputy Inspectors in both the above points.

5. I have to add the following remarks of my own.

I am of opinion that in recent years—the last five or so—there is less discipline in schools and less respect for authority than formerly.

I attribute this chiefly to the following reasons:—

(*a*) The transfer of Government schools to Local and Municipal Boards.

(*b*) The springing up of schools side by side with old-established schools, many of them opened by former masters or pupils of the school, which they now undermine on the pretext of giving education at a lower rate.

(*c*) The large number of schools which have developed into middle schools or second-grade high schools being officered by very young teachers, the majority of whom are untrained.

(*d*) The bad accommodation and insufficient apparatus in the majority of the schools.

6. With regard to each of the foregoing—

(*a*) When formerly there were some twenty-five middle class Government schools in this division, I, as manager, could appoint to all masterships under ₹30, could transfer a master from one district to another, and had also the promotions in my own hands; the result was that I had willing workers and an amount of *esprit de corps* rivalry that permeated all for good, even working among the pupils. Now, however, each school is under a separate Board, there is little or no promotion for the masters to look forward to, they are not afraid of my censures or recommendations, as they have friends on the Board, and even my nominations to masterships are not accepted, but appointments are obtained by favouritism or given to a friend of a Councillor.

Also, in some cases, the members, or even the Chairman of a Board, is not of as good education or status as the head master of the school.

I consider that till local self-government has had a longer existence, the schools should continue to be *managed* by the educational authorities.

(*b*) The harm done by new schools where they are not wanted is very great, not to speak of the dishonest means by which they are started—the pupils withdrawn from the other school, and no fee, or any fee, accepted.

I will suggest my remedy for this when dealing with (*d*).

(*c*) The increase of schools of the middle and higher standard has been greater than the supply of trained teachers sent out from the Training College, Madras; in fact the latter can never keep pace with it. There are also the untrained teachers who have passed the Middle School examination, and for whom there is no provision in the Teachers' College.

What I would propose is that four normal schools—two for the Tamil districts and two for the Telugu—be established up-country, each under a European head master for the training of Matriculates and Middle Schoolmen; the elementary normal school for primary teachers to be also under his supervision.

I believe that for ₹200 to ₹300 a European master from the Irish National Board's Training Institution, or from the Chelsea or Battersea Normal Schools, would be willing to come to India on an engagement for three to five years or so; and under such men there should be a marked improvement in the tone and qualifications of the masters of the middle and primary schools.

As regards (*d*) and (*b*), I would recommend that instead of educational aid by salary grants, Government or the Local Board (as the case might be) should build and fully furnish in every town and village a suitable school-house and hand it over to recognized managers. These managers would be bound to employ a qualified staff of masters and observe the present rules for recognition and inspection, but be free to charge what fees they pleased, the present scale being the maximum.

Being thus free, they could prevent a dishonest rival stepping in, and having the pupils now scattered among two or three schools, would be self-supporting and so require no State aid except in rare cases.

Lastly, I would abolish the result system with its unstable schools and dishonest registers. And, instead, each Board should maintain schools of its own on the salary results system, the two requisites in every case being a suitable building and apparatus (provided by the Board) and a suitable teacher or staff of masters.

7. The views I have enunciated above are the result not only of my experience in this country, but of visits to schools in Belgium, Switzerland, and Italy, and a study of the reports of the Inspectors of Irish National Schools and of the Teachers' Association of America.

From A. MONRO, Esq., M.A., Inspector of Schools, Fifth Division, to the Director of Public Instruction, Madras.

With reference to your Proceedings No. 719, dated 14th February 1888, I have the honour to offer the following remarks.

2. I am of opinion that the moral training and discipline in Indian schools are as bad as they can be. In fact, it may be said that neither moral training nor discipline exists in most Indian schools. The reason is, amongst other things, the fact that hitherto attention has been directed exclusively to intellectual training. This has been, to a great extent, inevitable, as the introduction of moral training has been hampered by the religious difficulty. The necessity for moral training in Indian schools is all the greater from the fact that Indian youths receive no moral training in their homes. All the moral instruction that an English boy receives is unconsciously imbibed from his mother. At an English school there is no such thing as direct moral training, but the moral environment is good, and the stream of tendency is in the direction of right principles of conduct. Add to this, the fact of hereditary transmission of moral principles, which is an important factor. Whereas, therefore, the English boy comes to school equipped with ideas of right and wrong, the mind of the Indian youth is a *tabula rasa* on these subjects. At school attention is directed solely to the development of his intellect at the expense of the moral side of his nature, and at the expense of physical development. His teachers are, as a rule, the dregs of the University, for the pay of the teacher is poor and the position of the teacher consequently low in public estimation. Teachers are constantly migrating from school to school, and therefore take little interest in their pupils. Then, the unwholesome rivalry between school and school is fatal to true discipline. The sole object of a school manager is to fill his benches at any price and to show good results in the University examinations. If a pupil fails to get promotion in one school, he is promptly received with open arms in another, where he gets whatever he demands. School accommodation is

often inadequate, and little or no attempt is made at encouraging wholesome competition in games and out-of-door exercises, nor do the teachers think it part of their duty to associate with the boys out of school-hours and to promote healthy recreation. The University authorities make no attempt whatever to investigate the conditions under which students are prepared for the Entrance examination of the University. Thus, in one of the largest institutions in the Presidency, upwards of 500 youths have for years been huddled together in a house sufficient for the accommodation of about 20 people. They pass the public examinations in large numbers, for the instruction in the school is good, but probably at the expense of permanent injury to health. It is not therefore to be wondered at that the Hindu youth educated under such circumstances should lose the "*pistas et prisea fides*" of ancient times—that his manners should be bad and his notions of morality misty. He has no hereditary notions of the virtues of truthfulness, honour, gratitude and self-abnegation, and he is taught these virtues neither at home nor at school. If the enquiring stranger wishes to gain an insight into the manners of the Hindu youth, let him visit one of the Etons and Harrows of the Presidency town, and let him ask a passing youth a question. He will either get no answer at all or a discourteous answer (*experto crede*). If he pauses to look around, he will probably find himself mobbed by a crowd of ill-mannered, staring youths, clad not in the graceful head-dress of the East, *viz.*, the turban, but in smoking-caps of barbarous colour and Manchester manufactures.

3. As regards the improvement of this state of things, I would make the following suggestions:—

(*a*) The raising of the social status of the teachers.
(*b*) Greater control by Government and the University over schools.
(*c*) The introduction of text-books having special reference to moral questions.
(*d*) Development of physical education.

4. As regards (*a*), I submit that it is quite impossible to expect any improvement in the moral tone and discipline of schools so long as the teachers are inferior men. Their salaries are, as a rule, inadequate; and now that Government schools are practically abolished, they have no provision in after-life. Having, therefore, no prospects in life, they are apt to be discontented with their position and do their work in a half-hearted and perfunctory fashion. To remedy this state of things, I think that their salaries should be raised and thereby their social status improved, for social status depends in this country very much on the amount of salary drawn. Further, the committees of the larger institutions should make some attempt at providing a pension fund for teachers. If this could be done, much of the discontent with which teachers are affected would disappear, their migration from school to school would be checked, and they would be more inclined to attach themselves permanently to one institution. In this way they would become more efficient men calculated to raise the moral tone of the school in which they are employed.

5. As regards (*b*), I am strongly of opinion that the University should require certain conditions to be fulfilled in the schools that send up candidates for the Matriculation examination. At present, if a high school is unaided, it is absolutely unfettered. The result is, as pointed out above, that youths are prepared for the Matriculation examination to the University under most insanitary conditions and by unqualified teachers whose moral influence cannot be otherwise than bad. If the University authorities were to insist on the rules in force for recognition in the Middle School examination, there would, indubitably, be an improvement in the tone and discipline of the high schools in the Presidency.

6. As regards (*c*), I am not in favour of the preparation of a moral text-book. A congeries of dry moral maxims would have little effect on the mind of the Hindu boy. What is needed is concrete illustrations of moral truths drawn from history or from fiction. To this end I would suggest the preparation of an appropriate series of text-books having special reference to moral questions. For example, the virtues of discipline, obedience, and altruism could not be better illustrated than by the description of the loss of the *Birkinhead*. Such books as Kingslake's Crimœa abound in examples of courage and self-devotion. Easy extracts from classical literature would also be of great use. The text-books should be prepared by committees, not by individuals. The infirmity of the present test-books in use is due to the fact of their having been entrusted to individuals.

7. Regarding (*d*), it is needless for me to dilate upon the importance of physical education. It is true that pure gymnastic instruction has received great encouragement, but gymnastic instruction, in itself, is not sufficient. What is needed is healthy games which encourage the principle of competition. There can be no doubt that Hindu boys are as fond of games as English youths, if only encouraged. It is the encouragement that is needed and is rarely supplied. I am inclined to think that a small sum might be granted annually to each college and high school in the Presidency for the encouragement of contests in games.

From L. GARTHWAITE, Esq., B.A., Inspector of Schools, Sixth Division, to the Director of Public Instruction, Madras.

In reference to memorandum, dated 29th ultimo, No. 3831, I have the honour to submit reply to your endorsement No. 719, dated 14th February last, on Government Order regarding improved system and method of school and collegiate education.

1. I am glad, before my connection with this Department is severed, to have this opportunity of putting on record some of the results of an educational experience in this country of over thirty years.

2. In reference to paragraph 3 of the letter, dated 31st December 1887, No. 382, of the Secretary to Government of India, Home Department, Educational, I cannot but say that the impression on my mind also is that the tendencies to indiscipline and irreverence are more marked in the present rising generation than in those previously in my experience, and that I hear complaint to the same effect on every side alike from Europeans and Natives. and from those who have, and from those who have not, partaken of Western education. The evil that the Government of India desires to have remedied is real and striking.

3. In reference to paragraph 4 of the above, I would remark that the present system of education in this Presidency, as far as I am acquainted with its results, *does* "produce a distinct type of character," but certainly not "one well adapted for the uses of practical life," and that the last thing it seems to "attempt" is "to teach practical wisdom." And complaint regarding this is commonly heard among all those who have to employ the young men the present system produces. It is much easier to see this evil than its remedy. In various previous communications I have endeavoured to show that the remedy greatly lies in the power of the University and other examining bodies, which might easily give a more practical character to the studies prescribed and the examination held—to the latter more especially. Schools and schoolmasters must follow in the wake of the examining bodies, and much will depend (as to the good results to follow in this Presidency from the present appeal of the Government of India) upon the reply of the Senate of the Madras University and the action taken thereon. The "closer approximation to English methods" spoken of in the paragraph under reference includes a further development of the "hostel" system of which I am in favour (as will appear in a subsequent paragraph); also certain features of English public schools, which I shall attempt to show are not suited to the circumstances of India.

4. In reference to paragraphs 5, 6, 7, and 8, I may, in passing, remark—

(1) That all that can be done in the way of getting good inter-school rules framed has been done; all that is now required is that all Principals and schoolmasters should be equally fair in enforcing them. At present it is complained very generally that they tell against the fair and honest and in favour of those that do not scruple to evade them while demanding their observance by others.

(2) Gymnasia are being opened as fast as funds will allow. Large open spaces for playgrounds are urgently required to be attached to most of the large schools that I know in this Presidency, but such schools are generally in large towns where ground is valuable. The Educational Department might keep this requirement steadily before the mind of the Native public with a view to stimulating their liberality in this direction.

(3) The recommendation that "inspecting officers should see that the teaching and discipline in schools is such as to exert the right influence on the manner, conduct, and character of the pupils" is far too much of the "make-bricks-without-straw" type. It looks well on paper, and that is all. I fear it is only a piece of clap-trap designed merely to pacify the Government of India and people at home. As regards what is taught in colleges and schools, the *matter* (which is the most important point) does not in the least fall in the power of the inspecting officers, and the *way* in which it is taught depends almost wholly on the style of man who teaches, in whose selection in this Presidency at least the inspecting officers have little or no voice. And of the inspecting officers, the Inspector of Schools (who would be best qualified to carry out the above recommendation, and would have it most at heart to do so) is so overburdened with work that his inspections are getting to be decidedly cursory, and under the new organisation this will be still more the case. To "see that" (not merely mind "to report whether") the teaching and discipline are one as above demands a good deal of time, thought, and attention for each school. Where is the Inspector whose other duties leave him time for this? I candidly admit that I am not the man. Nor do I think that the new Assistant Inspectors will be able to find the requisite time and energy in the case of *many* of even the more important schools under them. And the lower grades of inspecting officers, De-

puty Inspectors even, are themselves in many (I fear in most) cases not men of a sufficiently high moral tone to be capable of the duty here proposed, especially when, as in the case of most schoolmasters, they would have to contend with men also not of high tone and principle, and boys and youths whose surroundings have never gone to form character for good. All that can be said is that if the above recommendation be taken as a "counsel of perfection"—not something which educational officers are expected to carry out, but only something which they should keep before them as an ideal in some distant period to be attained by the Department—it can do no harm, and, perhaps, by (very gradually) raising the standard of inspection, may ultimately do some good. But if *practically* insisted on now, it will do harm, since demanding from men more than they can really do has the effect of discouraging them, and, by bringing the demand into ridicule and contempt, ends in making them do less than they otherwise would.

5. *Paragraph 11.*—In directing the establishment of training schools and colleges and the employment of only such teachers as have given satisfaction during a course of training therein, the Government of India has put in the front the most practicable means of speedily accomplishing its desire for sound moral training and good discipline. "As is the teacher, so is the school," is too fundamental an axiom of education to need enforcement in this communication. All I have to suggest is that "given satisfaction" should have a more rigorous application than at present. My belief is that at present many teachers are passed from normal schools and colleges merely because they have passed through the course—indeed I have been told that having done so should entitle a man to his certificate as a teacher. I have strong doubts as to whether in all normal schools or even colleges excellence of moral character is regarded as a *sine qua non* for a student being admitted and retained. I certainly can recall to mind few, if any, instances where the want of it in home life has been adduced as a ground for getting rid of a normal student, and I much doubt whether strict enquiry is ever thought of a reference to this point. Then again, as regards "the course of training," I consider that this is far too short. Two years are considered necessary in English normal colleges and schools, although the young men that come to them are far superior in mental habits and moral character to any but very exceptional specimens of our Indian normal students. If the good anticipated by the Government of India from normal schools is to be realized, the "course" should be extended to two or even three years instead of one. This means expense, but nothing is more expensive than a bad article, such as we get at present. As I have repeatedly brought to notice, our elementary normal schools are capable of turning out a much better article if they were given more time to produce it. The careful selection of teachers as to the healthy influence they are likely to exercise over their pupils is one point to which serious attention is invited in this paragraph. I think it my duty to point out that this is much neglected in the adventure high and middle schools, of which there are now so many teachers being selected therein solely for their academical standing or even less worthy grounds. This is a fact which is alone sufficient to condemn them as unworthy of being encouraged in any way by the Department. The character of pupils in such schools is "moulded," but it is for evil. And I am inclined to believe that of the "devoted and accomplished teachers" referred to in this paragraph as having been "signally successful" in moulding character, the majority will on enquiry be found in the ranks of the heads of mission colleges and schools, who have been at liberty to bring to bear upon their moral teaching the vivifying power of Christian truth as well as the influences of Christian example. For really efficacious moral training—for moral teaching that will not remain comparatively a dead seed in the mind, but will spring up and blossom and bear fruit in a life of sound principles and good deeds, it is to such men we must look. And in reference to the suggestion—a very admirable one—that "it may be desirable to engage for definite periods trained head masters from England who shall be the means of introducing better tone and system," I hope due attention will be paid to stress laid upon their being *trained.* I do not think a single *trained* master has been had out from home during the whole time I have been Inspector. I cannot recall any trained men had out during, say, the last twenty years; graduates we have had several, but no men who had been through a course of training at any normal college, unless Mr. Stone is one such. Perhaps, now that attention has been so prominently drawn by the Government of India to the necessity of having trained teachers, care will be taken to insist upon the men sent out from home for schoolmasterships being men *trained at a normal college.*

It is a matter of great congratulation to me, although it comes at the close of my educational career, to see it recognized by the highest authority in India that "no money is better spent than that allotted to the support of efficient training colleges and schools for teachers,"

and that "money is not well spent if granted to schools which are presided over by untrained and incompetent teachers and in which discipline and moral training are relegated to a second ary place." These two principles are principles which I have been advocating for the last quarter of a century, but which have not always had the hearing I desired.

6. *Paragraph 12.*—I note that it is observed that "in aided schools religious instruction may of course be freely given, and the Governor General in Council would be sincerely glad it the number of aided schools and colleges in which religious instruction is prominently recognized were largely increased. It is in this direction that the best solution of this difficult problem can be found." The allusion, I take it, is to missionary schools and colleges, for I know of no large number or any other in which "religious instruction is prominently recognized" are likely to be. The remark as to "schools supported by the State" has little bearing in this Presidency; Government schools, strictly so called, have been mostly closed of transferred to other bodies. Still, in such as remain, something might be done out of school-hours if it was given to be understood that approved volunteer effort on the part of missionaries or other Christian gentlemen competent and willing to give it would not be discountenanced if given out of school-hours and to strictly voluntary attendants. This certainly is not understood at present, or such effort would in many places have been forthcoming. Permission should be sought and obtained through the Inspector of the division, who should be required to satisfy himself that the privilege is given only to those who will use it with the requisite discretion.

In reference to the question of a moral class-book, I would strongly recommend that the attention of Government be drawn to the plan of the English work under that name published by Messrs. Chambers and Company. In this the various moral duties are very distinctly explained in detail and illustrated by appropriate anecdotes, nearly all of which are well known and authenticated, and to each section is added a few moral precepts in the striking language of Scripture. This book was formerly in use in all Government and most aided schools in this Presidency, and its withdrawal is much to be regretted, unless, indeed, its place is now to be taken by a similar work carefully adapted to Indian use.

In regard to school libraries, I would urge that in the selection of books attention be paid to the consideration that books that are innocuous to the comparatively pure and healthy morals of English boys may be not so to the more inflammable minds of Indian boys, who have, from the conversation and laxity around them, become more or less familiar with subjects that well-brought-up English boys of the same age know little or nothing of. The "Arabian Nights," for instance, even in editions for juveniles, I find full of adventures of gallantry and intrigue, as well as of the marvellous. The latter is what the English boy's mind fastens on, but the Hindu, and especially the Muhammadan youth sufficiently advanced to read the book of English, gloats quite as much on the former to his own moral harm. So with books like Gil Blas and others that I might mention which I find quite common in school libraries.

7. *Paragraph 13.*—In regard to the duties of inspecting officers in reporting with respect to the manners, conduct, and character of the children in a school, I have already expressed my opinion. It is possible in England, where a very large number of Inspectors are employed, and with very limited districts and a comparatively small number of schools, for the Inspectors after the "repeated visits" spoken of in the paragraph to be able to procure adequate data for a report on such points; but even with the present number of Inspectors in this Presidency—eight—for the schools of thirty millions of people and much more with half that number of Inspectors as now approved by the Madras Government, how is an Inspector likely to become sufficiently well acquainted even with his high schools and colleges to be able to arrive at anything beyond a very general, and, therefore, comparatively untrustworthy, opinion? And the same question may be asked also concerning the new "Assistant Inspectors" even admitting (though I am by no means prepared to admit) that they will all be competent and trustworthy for such a task. There is already too much make-believe in this department—I mean too many children supposed to be learning when they are not, too much reliance on elaborate orders and forms, and returns and reports and examinations, with too little outcome of real intellectual cultivation. For Heaven's sake let us shun like poison falling into the same mistake about moral training, and thinking that we shall any more succeed in making children virtuous by orders to Inspectors and reports from Inspectors, than legislators are likely to succeed in making adults virtuous by Acts of Parliament. The idea is excellent, but what I contend is that the mere orders without well-organized and adequate provision for carrying them out will do harm by tending to bring the orders to be regarded more or less as a mere form. For instance, my impression is that, with the present very elaborate form of inspection report, to fill up which carefully and conscientiously for each school inspected would take four or five times the time actually at disposal, the inspection is often not really so efficacious as it would be were there no form at all, and a conscientious Inspector reported only on such points as he thought most

necessary in regard to each particular school. There is an impression that inspection has deteriorated since such like forms have been introduced.

8. *Paragraph 14.*—That pupils in school are liable to corporal punishment to a moderate extent is recognized by the standing orders of the Department. But it is doubtful whether it is not, strictly speaking, illegal. It has been ruled so by Magistrates in England. In these days of Graduates' Associations and Indian National Congresses, an authoritative decision from the Advocate General on this point seems desirable, with a view to its being declared legal if that is thought necessary, otherwise schoolmasters might be liable to actions for assault if they carry out the views of the Government of India in regard to "a judicious use of the rod."

9. *Paragraph 15.*—The general introduction of good-conduct registers would be a step far too much in advance of the moral tone prevailing among the majority of Native schoolmasters, who, as those who know them well will say, are too much addicted to favouritism, too much inclined to bias in favour of those of their own caste and their own set (not to speak of other more unworthy influences) to be trusted to report impartially on the conduct of every boy in their school. A Pariah under a Brahmin head master, or under a Mussalman head master, a recent convert from Islam to Christianity, the sons of those belonging to an opposite party in some town feud, would not have a fair chance of getting a good entry, while the sons of local magnates would be remarkable for their excellent conduct. Giving prizes for good conduct, *i.e.*, for having the masters' favour, and still more so filling up appointments with special regard to these conduct registers, would aggravate the evil, and half the Inspector's time would be taken up in investigating charges of partiality and corruption and injustice in regard to conduct register. When we have a body of Native masters of high moral tone and tried and rigid principle, it will be time enough to consider this suggestion.

10. *Paragraph 17.*—Similar remarks may be made respecting the proposal to introduce a system of monitors to supervise the school discipline. Partiality, favouritism and corruption, although on a smaller scale, would be the inevitable results. What might with advantage be tried in certain classes of schools would be what is known as the "pupil-teacher system," in which some of the best pupils are paid by the managers and taught and trained by the head master, and in return give their services as regular teachers at first only of the wholly mechanical portions of the instruction and afterwards, as they are fit, of more and more important subjects. This enables schools to do with a much smaller number of assistant masters, and so materially reduces the net cost and cost of the regular school staff. It has the advantages of the monitorial system without its defects.

11. *Paragraphs 16 and 18.*—The suggestions regarding the removal from schools of boys of a certain age who cannot attain a certain class, and for the encouragement of hostels, provided they are under approved supervision, I entirely support. It should, however, be strongly insisted on that hostels, unless under very excellent supervision, may be hot-beds of evil.

12. *Paragraph 21.*—The regulations proposed in paragraph 21 (*a*) and (*b*) are excellent. I believe they are already in force in this Presidency, and I see no objection to introducing (*c*) if it is not already in force.

13. I regret the delay in submitting this reply, but the questions raised required ample consideration; and since I received the paper I have been too much occupied in travelling and inspection and in the intervals with current correspondence to have had the requisite leisure.

From E. MARSDEN, Esq., B.A., Inspector of Schools, Seventh Division, to the Director of Public Instruction, Madras.

I have the honour to reply to your Proceedings No. 719, dated the 14th of February 1888, circulating for opinion copy of a letter from the Government of India regarding the recommendations made by the Education Commission for an improved system and method of school and collegiate education.

2. I regret the delay that has occurred in replying to the reference. It is not due, however, to any neglect or forgetfulness on my part. The proceedings originally sent do not seem to have reached me. A reminder from your office was the first intimation I had of the matter. The copy of the proceedings to which this letter is a reply was despatched on the 8th of June and reached me on the 11th.

3. The questions raised refer to moral training and discipline, to which I may add a third, which is hinted at, but not prominently mentioned, though, in my opinion, it is of sufficient importance to be considered separately, *viz.*, good manners.

4. *As regards the Teaching of Morality.*—The Government order opens up a very wide subject—a subject on which there is a great difference of opinion among educationists. All agree that the cultivation of the moral instincts and the training of the moral nature is one of the great objects of education, and that the standard of morality to be aimed at is that which

has been reached in Europe. When the means for the attainment of this end is considered, however, opinions diverge. For my own part I quite concur in the opinion given by Dr. Duncan in his evidence before the Education Commission (pp. 40, 42, of the Appendix to the Provincial Report). It is my decided belief, moreover, that if "morality" is to be taught at all, it can be taught with more advantage and with better effect in Government schools, where neutrality on the subject of religion is enjoined, than by masters in mission schools, or, to speak more precisely, by missionaries, for in the latter case there must always be the suspicion of some ulterior motive, and missionaries and agents trained by them, holding, as they do, that religion is the foundation of all morality, and that there is only one true religion, *viz.*, the Christian, must inevitably confound the dogmas peculiar to Christianity with the broad truths and principles of morality which are the common property of all religions, and which, in the aggregate, make up the sum and substance of what is known as natural religion.

What is now called for—however, is not—so I understand the Government order—the expression of my private opinion on the question of the advisability or practicability of teaching morality in Government schools and colleges, but Government having decided that it *is* to be taught, the expression of my opinion as to what I consider would be the best way of teaching it.

5. I reply, that I consider that morality would be best taught—

(*a*) In *colleges*, by the systematic study of a text-book on ethics, such as "Whewell's Elements of Morality," or some similar work on natural religion, and by the inclusion of the subject by the University in the list of compulsory subjects to be read for the B.A. degree.

(*b*) In *high schools*, by the study of a "Moral Anthology" to consist of extracts from the leading sacred books of the great religions of the world, such as the Bible, the Koran, the Vedas and Buddhagosha's Parables, &c.; such extracts to contain no doctrine or dogma peculiar to any religion, but only such general truths as are now recognized by all civilized communities as binding on all men. The selection might be made by a committee consisting of one or more members of each of the great religious sects of India, each presidency or province having a separate committee. A Christian, a Muhammadan, and a Hindu would adequately represent the chief religious sects of Southern India. Of course no one should be selected who is not well known to be a man of liberal views and a scholar of extensive reading. In the case of books other than the Bible, the selected portions should be translations into English, either original or excerpted from standard translations of acknowledged excellence.

(*c*) In *middle and primary schools*, by the study of moral lessons to be introduced into the present series of Madras Readers, which should be recast for this purpose. In these lessons the cardinal virtues should be taught both in a didactic way, though of course in simple words and an easy and familiar style, and indirectly by means of tales having an easily-perceived moral, or by adaptations from history, in which virtue is rewarded and vice punished.

6. Advantage might be taken of this opportunity to call for general opinions and suggestions of Inspectors of Schools regarding the readers. They have been for several years in use, and experience has brought to light various defects which might now be removed.

7. In addition to the revision of the English Readers, it would be well, I think, to revise the Vernacular Readers for the purpose of improving them generally and of introducing into them moral lessons similar to those suggested for the English Readers. These Vernacular Readers are used by vastly more students than the English, and if morality is to be taught directly in the one series, there is equal reason why it should be taught in the other.

8. *Next as regards Discipline.*—Discipline is seldom or never loose in schools where the head master is a European. Hindu masters, as is well known, are often wanting in firmness and the power of command. The policy of Government has been of late years to employ Natives of this country as head masters of high and middle schools, and the lowering of the standard of discipline has been the inevitable consequence. The Government of India notice the effect, but do not appear to recognize the cause very clearly. The Government order suggests that one method of raising the standard of discipline would be to "engage trained head masters from England for a definite period of, say, five or seven years, to introduce and establish a tone and system of discipline which other schools might emulate." None but very second-rate men, probably only third-rate men, would be secured by this plan, for no one worth anything would come out to India on such terms, considering that in the scholastic profession, more than in any other, a man who once loses touch of home associations and opportunities of employment or promotion scarcely ever succeeds if he returns after any length of time. It would be a far better plan to decide on a distinct reversal of policy and

for another generation at least to place none but Europeans at the head of first and second grade colleges and such high schools (if there are indeed any left) as are maintained by Government. The managers of aided institutions might be strongly encouraged to follow suit in various ways,—*e.g.*, by making very liberal salary grants to head masters being Europeans or Natives educated in Europe. The head master it is who gives the tone to the whole of a school. I need scarcely remark here that nearly all the witnesses before the Education Commission were unanimous in recommending that the head masters of all large and important institutions should be Europeans. An additional and very strong reason is that the English language, in its native purity, can be taught by an Englishman and an Englishman only. Just as the standard of discipline is being gradually lowered, so in the mofussil, where Europeans have been gradually eliminated from headmasterships, the knowledge and pronunciation of English is steadily deteriorating. To teach English, therefore, in the higher classes and to maintain discipline, it is very desirable, it may even be said to be essential, that Europeans only should be appointed head masters of first and second grade colleges and all large and important high schools. To assistant masterships and professorships, there can be no objection to the appointment of Natives.

9. Of the two, it is my experience that the discipline in a Government—*i.e.*, a departmental or Board—school is better than in an aided school; where the masters of both are Natives, even where both are trained and certificated. The reason is obvious. In a Government school the income and position of a master is fixed and certain. In an aided school they depend, as a rule, upon the number of boys in the school, and to retain his boys a master will naturally refrain from punishing them in any way if he knows that the consequence will be that they will leave and be admitted into other schools. Even in some Board schools, where masters are partly paid by results, the same evil exists. The "*fons et origo mali*" is doubtless the large number of adventure schools which have been started purely as commercial speculations. The shortest way of getting at the root of the evil would be for the University to refuse to recognize such schools for the University examinations, and for Government to follow a similar course with regard to the High and Middle School examinations. No one can prevent a speculator from starting a school. No one can prevent pupils from joining it. But neither Government nor the University need examine the pupils, and if an institution of this sort is working to the injury of a well-organized and long-established school, it should not be recognized in any way. Scarcely any schools of this type adhere to the School-fee Notification. Several, I understand, pretend to adhere to it, but it is easy enough to falsify the entries in the fee register, where master and pupils all benefit by the falsification and agree to deceive the inspecting officer.

10. The enforcement of "inter-school rules" between all institutions aided by Government money in any one town or district would go far to support discipline. Often these rules provide only that no pupil shall change his school without permission during term, leaving pupils at perfect liberty at the beginning of the year, sometimes in the middle of the year as well. It would be well to introduce everywhere the additional rule that no pupil shall be admitted to a class higher than that which he would have been in had he remained in his old school. The principal object of changing schools is to obtain undeserved promotion, and this would be defeated by the rule mentioned. Any infringement of these rules should be punished by reduction or withdrawal of grant.

11. One cause why the discipline is loose in many schools is the frequent long delay in the publication of the results of examinations. Boys may attend school, but they will, as a rule, do little or nothing till they know what class they are to be put into during the year. In the Matriculation and Upper Fourth classes particularly, scarcely any work can be done; indeed the class cannot be properly formed till the examination results are out. This evil will probably be to some extent lessened by the proposed alteration in the dates of the University examinations.

12. I may note in passing that the recent School-fee Notification, by introducing the *term* system in the payment of fees, has been a potent aid to masters and managers. Boys were formerly in the habit of not attending school for the last quarter of the year in order to evade the payment of their fees. By the new rules they gain nothing by staying away.

13. I come, lastly, to the third point, *viz.*, "good manners." Every boy should come to school, at any rate to a high or middle school, properly dressed, with clean clothes, clean hands and face, nails cut properly, and hair neatly adjusted beneath a cap, handkerchief, or turban. In primary schools, particularly in the plains and in the hot weather, the custom of the country allows small boys to attend school with no covering on the upper part of their bodies and often with bare heads. In large towns, however, and in schools where English is learnt, I would insist on boys being properly dressed as they would be if they went into court or kacheri. The rules of politeness are no doubt, to a great extent, conventional and

are not precisely identical in European and Asiatic countries, but the principles on which these rules are framed are pretty much the same everywhere. Muhammadans and high-caste Hindus generally follow the same rules that Europeans do, but low-caste Hindus require to be taught. As is well known, the inhabitants of rural districts are not so polished as those who live in large towns, and it is to this cause—the want of intercourse with polite and civilized society and the ignorance of what constitutes good manners—that the boorishness of many native boys is to be ascribed more than to wilful rudeness. Eructation, breaking wind, spitting, blowing their noses with their fingers on the floor, cleaning their ears, teeth, and similar breaches of the code of politeness, are common enough in all native schools, and are often (to my knowledge) passed unnoticed by Native masters.

14. One remedy for this state of things, which is, as I said before, due to ignorance, would be to publish a code of rules of good manners, and to insist on every master providing himself with a copy.

15. A code of this sort would be best embodied either in the Readers or the Departmental Standing Orders, or in both. This leads me to recommend strongly that the Standing Orders be revised. A good deal of this book, as it now stands, is obsolete, and would be omitted in a new edition. There is much matter that is waiting to be included. A new edition should be adapted for the use of aided schools as well as departmental. It should include a set of rules on "politeness and manners" to be observed in all schools. The title should be altered from what it is at present to "Standing Orders and Rules for Government and Aided Schools." To prevent complaints from managers of aided schools that "departmentalism is forcing all other systems of education into its narrow groove" and so forth, it would be well to submit the "Standing Orders" when compiled to a committee including representative members from managers of aided schools for revision and approval.

16. The suggestion of the Government of India that Inspectors should ascertain and report on the discipline and moral teaching and general tone of schools is one easy to make but particularly hard to carry into effect. At the Inspector's visit, boys and masters are on their best behaviour. The work of inspection, however, would be somewhat facilitated if full and distinct rules on Discipline, Manners, Attendance, School routine, the Duties of masters, the Migration of pupils, and all points connected with school-work, were embodied in the Standing Orders and adopted as binding on them by all schools, Government and aided.

From M. R. Ry. C. NAGOJEE RAU PANTULU GARU, B.A., Inspector of Schools, English Division, to the Director of Public Instruction, Madras.

I have the honour to submit my views on some of the suggestions made by the Government of India in their Resolution referred to me under your endorsement No. 719, dated 14th February 1888.

2. The first suggestion is that efficient training schools and colleges for teachers should be provided, and that only those who have given satisfaction during a course of training should be employed as teachers. With reference to this, I have to remark that there is only one institution in this Presidency for training teachers of the collegiate and secondary grades—the Teachers' College at Saidápet,—and the number of Telugu men trained in that institution is so limited that when application is made to the Principal for Telugu teachers, the reply generally received is that only Tamil men are available. Great difficulty is consequently experienced in this part of the country in securing the services of Telugu trained teachers, both for Board schools and for schools under private management. I would take this opportunity, therefore, of proposing that one third of the stipends in the Teachers' College should be reserved for Telugu candidates, and this is not asking for too much, as the Telugu-speaking population is nearly as numerous as the Tamil. Again, young men in the Northern Circars are generally unwilling to go to Madras for training, as the communication between the Presidency town and stations here is not so easy as that between it and Tamil towns. The institution of a lower secondary grade normal school—that is, one for training Matriculates, supported from Provincial funds at a central place like Rajahmundry—would meet the demand for trained teachers of this grade. There should be, besides this, a good normal school of the primary grade, higher, in every district, the existing schools being all of the primary grade, lower; at present there is no institution anywhere here for training teachers of the primary grade, higher.

3. The Government of India rightly lays stress on the moral qualifications of head masters of schools. While many a man can efficiently handle a class, very few possess the power of governing a large school, the qualifications required in a head master being more numerous and of a higher order than those of a class teacher. Neither in the Teachers' College, in which I worked for some little time, nor in the mofussil normal schools which have come under my observation, are students drilled in the work of a *head master*. I think the most

promising students should be so trained by being required to draw up time-tables, keeping registers, apportioning work among other students, and seeing that it is properly done. At the end of a student's training, his college certificate should state whether he is fit to be head master of a school, or a class teacher merely. This will enable managers to select the right sort of men for their schools.

4. When sufficient provision has been made for the supply of trained teachers, no aid should be given, in my opinion, to a school which has not a trained head master. In the case of such head masters, the pay should be higher than the scale now obtaining, and to enable managers to secure the services of really good men, a half-salary grant should be offered.

5. The present demoralization of public schools has been brought about by a variety of causes. The poverty of the people, the severity with which the fee rules press on them, their eagerness for English education, the abolition of departmental schools, the existence of a number of educated young men who find a difficulty in securing other employment, have all combined to give birth to a number of adventure schools, and these are chiefly responsible both for the lowering of the standard of education and for the laxity of discipline in public schools; and unless something is done to prevent schools of this description from coming into existence, the establishment of training schools, the reports of inspecting officers, and the refusal of grant to schools that do not comply with departmental regulations will have scarcely any effect, in my opinion, in raising the moral tone of our schools as a body. As recourse to legislation will probably be not approved of, it will not be a bad thing, I should consider, to notify that no school, which is started without the consent of the Department previously obtained, would ever be recognized by it. At present these adventure schools do great harm for a time, and when they are firmly established they turn virtuous and apply for aid and recognition, and they often get them; this should not be permitted if the interests of existing schools are to be guarded. Cheap schools injure education in another way. Old schools to compete with these have to lower the salaries paid to masters, and this, added to the absence of prospects of promotion and pension in aided schools, tends to keep out really good men from the profession of teaching. If instead of numerous ill-conducted schools turning out every year a number of half-educated youths with low aspirations doomed to disappointment and disaffection, we had fewer schools conducted on proper principles, the progress of the people in education, intellectual and moral, will be real and not merely apparent as it is at present.

6. As regards religious instruction, no regulations are, in my humble opinion, possible in a country where all conceivable forms of religion, from the most philosophical down to the grossest kind of demon-worship, are professed, nor is it possible to teach what is called natural religion in school without offending the prejudices of some section or other of the population.

7. Systematic morality is not, I beg to submit, a fit subject for instruction in schools in the present state of divided opinion as to the basis of morality, the nature of the moral faculty, and other kindred topics. Particular virtues may, however, be inculcated by means of lessons introduced into the Vernacular Readers. The introduction of similar lessons into English reading-books will not have the same effect, as more attention will naturally be paid in Indian schools to the language than to the matter of the lessons in English.

8. As regards good-conduct registers and annual prizes for good behaviour, I have not much faith in their efficiency. Every bad tendency in pupils should be checked at the outset, and every good impulse encouraged by the masters. Pupils should be made to feel that good conduct is what is expected of every one of them, and bad conduct, which ought to be rare in a properly-worked school, be regarded as a deviation from the normal condition of things. The institution of prizes for good conduct being necessarily few would create an impression that such conduct is a rare thing. Every means should be adopted to prevent such an impression from being formed.

From Mrs. I. BRANDER, Inspectress of Girls' Schools, Northern, Southern, and Central Ranges, to the Director of Public Instruction, Madras.

With reference to official memorandum No. 3831, dated 29th May 1888, and its enclosure, No. 719, dated 14th February 1888, I have the honour to report that the latter reached me for the first time on the 1st instant.

2. I have much pleasure in reporting that, whatever may be the state of discipline in boys' schools and colleges in this Presidency, the discipline in girls' schools, as far as I can judge of them from those in my division, is, on the whole, decidedly satisfactory.

3. Almost without exception the girls are gentle, respectful, obedient, industrious, and most anxious to do what is required of them. The relations between them and their teachers seem to be almost invariably pleasant and satisfactory.

4. With regard to the migration of pupils from one school to another, I do not think that, in the case of girls, any rules are at present necessary. A little migration goes on, but, as a rule, it seems to adjust itself, and the girls almost always end by attending in the largest numbers the best school in the neighbourhood.

5. Playgrounds and swings are now provided for a large number of girls' schools, and it is the exception to enter a girls' school in which physical training is entirely neglected. Native games and dances, such as kollattam, kummi and gobi, are encouraged and are becoming popular in girls' schools.

6. As I stated before the Education Commission, I do not think that inspecting officers can be held responsible for the tone and discipline of the schools which they inspect, but they can do much to encourage a high tone and good discipline among the pupils and teachers.

7. While reporting with pleasure that there seems to be little or no tendency to insubordination among school-girls, I do not intend to imply that enough is being done for their moral training. While the majority of teachers in girls' schools seem to be conscientious according to their lights, and to have, on the whole, a good influence over their pupils, I think that there is still much to be desired in the moral tone of some teachers, and that the general standard of right and wrong among them requires to be raised. This is being done to some extent by the training schools. There are ten such schools in my range, and all but one is under direct European management. The influence in almost all of them is good, and in some most excellent, and the course of training includes instruction regarding discipline and moral training. The students who leave these schools and become teachers almost invariably exercise a better moral influence over their pupils than those who have not been trained. It is, I think, extremely desirable that such training schools should be multiplied until there is at least one for schoolmistresses in every zillah. Teachers cannot obtain ordinary certificates without a good report on their own general behaviour. Those who attend the examinations on school management have also to answer questions on methods of maintaining discipline and of influencing the characters of their pupils. The new curriculum for these examinations submitted last year required from teachers some knowledge of simple psychology. Such a knowledge would no doubt assist a teacher to influence her pupils for good.

8. A great deal of care is exercised in the selection of teachers for girls' schools in this range. Strict inquiries are made regarding the conduct of every new teacher. Mistresses are being gradually substituted for masters, and where possible married couples are being appointed: cases of quarrelling and other serious misconduct do sometimes occur among the teachers, but these appear to be invariably brought to light and set right. The parents themselves exercise a satisfactory vigilance in such matters and quickly report seriously unsatisfactory conduct on the part of teachers in girls' schools. They also show a strong appreciation of a teacher who has a good influence over their girls.

9. Should any teacher wish to introduce direct moral teaching (unconnected with dogma) into a school, I would not prevent her from doing so, but I cannot but think that moral influence to be effective must pervade the whole school-life and be exercised and received unconsciously rather than consciously.

10. The breaches of discipline in girls' schools are so rare and slight that no rules seem necessary regarding them.

11. For the same reason conduct registers seem unnecessary, and I think that they would be a drawback, as making girls self-conscious about their own conduct. If good conduct is expected and cheerfully encouraged by a zealous and high-minded teacher, the girls will, as a rule, behave well without effort or self-consciousness.

12. Boarding-houses do not seem satisfactory homes for girls. Even the Native Christian boarding-schools and orphanages seem to me to be of doubtful benefit, since it is so difficult to make up for the want of home life.

13. Girls in India leave school so young that the monitorial system does not seem applicable except in isolated cases.

14. The formation of associations of teachers for the purpose of promoting friendliness, co-operation, and a knowledge of the profession among its members will, I think, among other effects, have a good moral influence upon teachers which will react on their pupils. It is partly with this end in view that I have obtained your permission to encourage the establishment of an association of schoolmistresses at Madras.

15. The most important source of moral influence is, however, after all, the home. It seems unlikely that much can be done for moral training in schools and colleges if the influence of the home-life is adverse to that training. With the aim of making the influence in Indian homes all that it should be, I think that no pains should be spared to educate and enlighten the women and girls of the country. Especially I think that they should receive intelligent teaching regarding their home duties.

It was with this end in view that I prepared and recently submitted to you a manual of Domestic Economy for Indian Households, the last chapter of which is on the education of children, including their moral training.

From the Rev. J. A. SHARROCK, Principal, Caldwell College, Tuticorin, to the Director of Public Instruction, Madras.

In writing on a subject already so well threshed out, some apology seems to be required. One cannot be expected to say anything particularly original or interesting, and, moreover, the problem seems at present to admit of no complete solution, yet the problem is one of such vast importance—embracing, as it does, the whole of this vast continent—that our Church cannot ignore what seems to promise us a great forward step towards the conversion of India. The problem, I repeat, cannot be solved at present, for, stripped of its trappings and reduced to its simplest form, it becomes "show how without the aid of the Bible or any other religious sanction morality can be taught." Put into another shape it reads "show how a locomotive may be driven without steam, electricity or any such motive power." If this be a fair representation of the case, it may be asked at the outset, Why waste time in considering so hopeless a difficulty?

The reply is twofold: first, the broad basis of Theism carrying with it the principles of reward and retribution *may be* a sufficient foundation on which to begin to build. Secondly, if this be not so, we may thankfully accept this minute at the hands of the Indian Government as a step in the right direction—as the clearing of the ground for the ultimate acceptance by the youth of India of the Bible as the only complete basis of morality.

At a missionary meeting held in Cambridge some years ago, the present writer voted with the majority in supporting a proposition that missionaries should abstain from educational work and devote their energies to what is called direct evangelistic efforts. All who have even studied the A B C of mission work in India will know how erroneous, if not self-contradictory, was that proposition. We shall be more likely to agree with the writer of a recent article who says: "We sadly need in India a far more powerful and systematic attack upon heathenism than is now being made, and we are convinced that by far the most effective weapon which the Church could now use would be that of the religious education of the masses. We would not for a moment disparage other agencies or other methods of attack, but we firmly believe that the method which will produce the most solid and most plentiful results in the future is that of religious education. And it is in this direction, therefore, that we ought to make the most strenuous efforts to extend our work at this present time by endeavouring to take the fullest possible advantage of the opening which this minute of Government seems to offer."

All experience seems to prove that we cannot hope by any other means to make any real impression on the youthful intellect of the country. Lectures, tracts, and papers reach only to the counterscarp of the fortress, but to undermine the mass of superstition accumulated through lapse of centuries and then to build up the Christian faith on the débris of the shattered faith or the callous agnosticism which our destructive agency too often creates, is a labour that can only be performed by years of steady and patient work.

The Church, the mission, or the individual who controls the tendency of religious thought in the thousands of the English-speaking youths of India holds the key which will unlock this vast continent for the admission of the faith in Christ Jesus. Should any one doubt the cogency of this statement, let him ask himself why the Roman Church has so suddenly changed front; why its colleges are being so rapidly developed and on so grand a scale; why every nerve is being strained to oust us from the position we had taken as pioneers of education and moulders of the thought of the country.

In seeing how near we can arrive at a solution of the problem, or what can be done to prepare the way for its ultimate solution, it may simplify matters if we look at the recommendations of the Indian Government, first from the point of view of missionary or Christian colleges, and, secondly, from that of Government and indigenous neutral institutions.

(*a.*)—The Governor General lays down three great principles in striking contrast to the narrow suggestion of a moral text-book on the part of the Secretary for India:—

Firstly, he advocates the employment of teachers who shall introduce and establish a tone and system of discipline that other schools might emulate;

Secondly, he would be glad to see the number of aided schools and colleges, in which religious instruction is prominently recognised, largely increased; and

Thirdly, he recommends that boarding-houses or hostels should be established.

In addition to these three points, a good deal is said of good-conduct registers and prizes, of strict discipline under teachers and monitors, of corporal punishment, expulsion, gymnastic training, and other minor matters. Now, all these excellent things we can and ought to have

in all our mission schools and colleges. In my own college every requisite that the Governor General desiderates has been for years supplied.

The point, however, which I wish to emphasize is this, namely, that a well-regulated college working on such sound principles is, *as a college*, in consequence a sufferer. To show how this is the case, may I be allowed to refer to the Caldwell College, Tuticorin, so as to put the argument into a more concrete shape.

This college is the only first-grade college giving a high-class secular education (the B.A. degree of the Madras University) that can be strictly called a Christian college. The percentage of Christians in the college proper is 80. As the result of direct religious instruction, eight of the pupils were baptised last year. Now, baptisms frighten away many boys, and many managers (even some among the missionaries) avoid them on the plea that they will damage their attendance, and hence not only their fee income, but their indirect influence on a large mass of Hindus. It appears to me, however, that if we have the courage of our convictions, we must either be prepared to baptise or cease to call ourselves Christian teachers. Government now strongly advocates the opening of missionary colleges and schools, while at the very time the tendency of many managers is to assimilate their methods, as far as possible, to those of Government schools by banishing religion as a thing in itself to be avoided.

It is well known that the Roman Catholics give no direct religious teaching, and some of our own body, either from the love of imitation or from stretching the theory of Reserve to its utmost limits, now do the same. To expect a Hindu steeped to the eyes in superstition and bound with the adamantine fetters of caste to purge his vision and submit to the yoke of Christ, because the manager of his school is a Christian missionary and leads a Christian life, seems to be little better than an idle dream. Here then is the difficulty—How can we keep up our attendance and so save ourselves from bankruptcy if we remain faithful to the principle that a college should exercise a direct religious influence culminating in Holy Baptism?

In Caldwell College, as I said before, every one of the Viceroy's recommendations are carried out, and what is the consequence? Government withdraws our grants and blames us for giving scholarships, though such a college cannot otherwise be maintained. Pupils leave us because our Christianity is, in Mrs. Booth's language, "aggressive." The Romanists and others adopt a wholesale system of bribery and undersell us, for we are under Government rules and they are not. Our discipline is strict, while in other schools the word is almost unknown. Hence our attendance falls, our fee income decreases, our society complains of heavy expenditure, our work is crippled, and our energies dulled. The hill grows daily steeper, and the drag on the collar daily more wearing and galling. This is not said to complain, but to show how insuperable is the task of managing in the *present state of affairs* a college on the lines laid down by the Governor General.

A strictly Christian college cannot compete with a Government institution, where there is no fear of conversion. As regards aided schools, the words of the minute are well-worth reproducing. We read: "In aided schools religious instruction may, of course, be freely given, and the Governor General in Council would be sincerely glad if the number of aided schools and colleges in which religious instruction is prominently recognised were largely increased. It is in this direction that the best solution of this difficult problem can be found." Until Government closes its own so-called neutral but really agnostic schools, the religious schools will be at a manifest disadvantage. There is now no object to be gained by keeping up Government colleges wherever there are missionary institutions, for the University is able to keep up the standard of efficiency. Nor should grants be given even to aided schools unless they adopt some direct method of inculcating ethical, if not religious, precepts.

Take another difficulty: The Viceroy is a warm advocate of the boarding system, but guards himself with the proviso—"It need hardly be pointed out that an ill-managed boarding-house in a large town might easily become a hot-bed of evil." This opens us the whole question of discipline—a matter of such vital importance in sound education—a question surrounded in this country with almost insuperable difficulties. Parents exercise little or no control over their school-going children; corporal punishment is often resented, and if a boy is fined an anna or two, he at once fines the manager the next term's fee. The competition in Indian schools is so unhealthy and so excessive that boys are constantly wandering off to adventure schools where education of the "cheap and nasty" type is given. Government should set its face like a flint against all such schools that are subversive of discipline and decline to aid any but the best institutions—one in each average town being enough,—while the University should charge enhanced admission fees to those candidates who do not hold certificates from recognised managers. This paragraph may be closed with the reminder that there is now a grand opening for missionary societies and the Christian Knowledge Society—grander than any that has as yet been offered—of initiating and carrying on some noble and comprehensive scheme for the religious education of this country. There is a tide in the affairs of nations and societies as well as

of men, which, taken at the flood, leads on to fortune; omitted, lands them in shallows and miseries.

(*b.*)—Now let us look for a moment at our great Government colleges which, while professedly neutral, may, in reality, be described, either to their credit or shame, as we are disposed to take an optimist or pessimist view, as the destroyers of all faith and as tending to overwhelm in one vast cataclysm the religion of two hundred and fifty millions of souls. It is astounding to find so eminent a man as Lord Cross advocating so narrow a view as to think that any moral text-book can stem the tide of atheism that is sweeping over the land. Perhaps this is not his aim; there are that say atheism must come first before true religion can be accepted; first destruction then construction. Be that as it may, a moral text-book will never prevent during the transition period the decay of morals. What benefit should we derive ourselves from daily reading a dry lifeless book on morality? When the petty magistrate hears the jingle of the rupees and knows that a year's income may be gained in half an hour, of what avail will it be to him to have read somewhere something about the greatest good of the greatest number. When the fresh blood is leaping and boiling in the young man's veins, and the fiery temptation assails him, is it likely that his passions will be restrained by so week a bridle as a copy-book heading? If the Indian Secretary believes in his own nostrum, let him abolish the magistrates and police and employ those officials in reading daily to the criminal classes so many sections of the Penal Code. Would any one expect crime to decrease unless the Code were backed up by the sword of the magistrate? No—moral text-books and moral pocket-handkerchiefs must alike be left for the sport of the scoffer.

The question then reduces itself to the following: Can the Bible be introduced into Government colleges without violation of religious neutrality, and if not, can any religious sanction be found on theistic bases powerful enough to check vice? For my own part I do not see why Government should not teach morals from the Bible as it dispenses European medicines from the hospitals. It says in effect to the sick: "We shall treat you in the best way we know; if you don't like our European methods, you can *go* to your own native quacks." So, in education, it would say: "We shall give you the same complete education we have received ourselves which has made us what we are as a nation, and if you don't like it go back to your own mantrams and astrology." * The Bible is already taught in some of the classes of the Maharajah's Hindu College at Trivandrum. If Government shrinks from this step as premature, they might draw up a *religious* text-book based on the existence of an All-seeing God, coupled with the principle of a future life of rewards and punishments.

The danger in this case will be that the religious sanction would lapse into bare morality, not as a means, but in itself as an end and all-sufficient. The pilgrim will be told to rid him of his burden by going to the village of morality where dwells Mr. Legality, "who hath a pretty young man to his son named Civility." It must be remembered, however, that "Mr. Legality is a cheat, and for his son Civility, notwithstanding his simpering looks, he is but a hypocrite and cannot help thee." Legality soon passes into Civility and "vice loses half its evil by losing all its grossness."

The third plan, which is the one now suggested by the Viceroy, is that Government should withdraw from education and leave it to be carried on by religious societies not hampered with any artificial restrictions. It is this which makes the question for us one of such supreme importance. Are we ready to take up this vast responsibility? Have we the funds to do so? Shall we leave it, and with it, *India*, to the Roman Catholics and Nonconformists? Or shall we accept it as a grand opportunity offered us by God? And seeing this shall we then shrink from the task, or brace ourselves up to a struggle mightier than any we have hitherto faced?

In conclusion, may we not indulge the dream that at some not distant date the Indian Universities may be modelled on the residentiary plan of our two great English Universities? Here the scattered units would be assembled, each college working on its own lines in its own lecture-rooms, but all under the personal influence of the University professors. The chairs of the latter would be filled by the best men in the country, who, by their public lectures and private influence, by their sound learning and simple faith, by their noble lives and bright examples, would mould the whole intellect of the rising generation. Opportunities of both direct and indirect religious instruction would be frequent; the students would be enveloped in that indescribable academic atmosphere best adapted for high thinking and philosophic inquiry; the sharp angles of superstition would be rubbed off; the tangled roots of prejudice would be torn up; and, in the end, we might look forward to the fields being sown with the seed of truth and watered with the river of life till the whole land, from the Himalayas to Cape Comorin, becomes covered with one golden harvest sheet to the glory of Almighty God and the eternal joy of His long-lost children.

* *Vide* "Christian Unity" by the Rev. S. W. O'Neill (Hayes, London).

From Dr. J. MURDOCH, Secretary, Madras Branch Christian Vernacular Education Society, to the Director of Public Instruction.

I have the honour to acknowledge the receipt of your proceedings, No. 719, dated 14th February 1888, forwarding, for opinion, copy of a letter from the Government of India on "improvement in the system and method of school and collegiate education."

The subject is so important that I may be excused for treating it at some length. Since the issue of the letter I have visited the two other presidencies, and have had opportunities for discussing its proposals with several experienced men interested in the end in view.

Need of the Letter.—In England, most teachers in public schools have been pupil-teachers for five years, and have had a course of two years' training in colleges under careful supervision. Still, even there, it was considered necessary by the Education Department to issue the circular noticed in the letter (§ 13), impressing upon teachers the great responsibility which rests upon them in regard to the moral training of their pupils. Much more is such a circular needed in this country. Adam, in his "Reports to Government on Vernacular Education in Bengal and Behar," referring to the teachers, says, "As to any moral influence of the teachers over the pupils—any attempt to form the sentiments and habits and to control and guide the passions and emotions—such a notion never enters into their conceptions" (p. 94). The *Gujarat Mitra*, a Bombay paper, complains that Government teachers do "absolutely nothing" to check the use of abusive language, which is often of the most filthy character.

Even the higher education labours under great disadvantages. Max Müller says of home: "To enable young men to pass their examinations seems now to have become the chief, if not the only, object of the Universities."* In India the all-absorbing desire of the students is to "pass," and whatever does not appear directly to conduce to this is generally regarded as a waste of time. Nor is the feeling limited to colleges. The "examination mania" extends downwards to primary schools, where, in some cases, it is intensified by the system of "payments by results."

Never, perhaps, was more attention required with regard to "discipline and moral training in schools and colleges." The educated classes are in great danger of passing from superstition to scepticism. Some years ago the Principal of a Government college in Bengal described educated young Bengalis as supposing "all the great religions of the world to be begotten by superstition, and those who still adhere to them are complacently set down as either knaves or idiots." India is in a perilous state of transition. Old restraints have been removed, and as yet, in many cases, no better principles have been established in their place.

The present Lieutenant-Governor of Bengal, while Vice-Chancellor of the Calcutta University, said in a Convocation Address—

"It is one of the plainest teachings of history that such a relaxation of manners is the inevitable concomitant of every moral revolution, however beneficial that revolution may be in itself."

Several years ago a petition was presented by the Dacca Philanthropic Society praying Government to introduce the teaching of morality in all its educational institutions. The petitioners say that

"they themselves, with the rest of native society, are beginning to suffer from the consequences of the neglect of moral training among the educated native youths of Bengal."

Sir Richard Temple, in his last Convocation Address as Chancellor of the Bombay University, said—

"I apprehend that many thoughtful natives, while thankfully acknowledging all that has been done in this direction by the public instruction under British rule, do yet lament that a more systematic effort is not made to unfold and evolve before the minds of the young those eternal principles of right and wrong which serve as beacons for the due conduct of life, and which ought specially to be included in an educational system that necessarily excludes religious teaching. With the majority of the natives such a systematization of ethical teaching would augment the popularity of our national education."

How received.—Lord Reay recently said in Bombay: "The issue of that circular was most opportune, because that subject is occupying the minds and the thoughts of the best men in native society as well as those of all well-wishers of the native community." I have watched, as far as I could, the comments of the press upon the letter. The only sneering notices I have seen have come from one or two Anglo-Indian journals. In Bengal, especially, it seems to have met with approval. It was noticed with favour in an editorial by *The Hindu Patriot*, the leading native paper. *Young India* says: "We cannot sufficiently thank the Government of India for the step it has taken towards introducing some sort of discipline and moral training in our schools and colleges" (Feb. 9). *The Liberal*, another Calcutta paper, says: "The letter of the Government of India is a document which no well-wisher of our country can read without feelings of deepest joy and gratitude" (Jan. 22).

* India. What can it teach us? p. 1.

The Hindu, the leading Madras native paper, had two editorials on the letter. Its chief contention is that the evil is not so great as is alleged. It is true that it is most felt in Bengal. This, however, does not arise from the Bengalis being naturally worse than the other Indian nationalities, but simply because the influences which have produced the change have been longer at work upon them. Unless great care is taken, the same results will follow all over the country. Other objections which have been urged will be noticed below.

Measure proposed by Government.—The great difficulty, almost the impossibility, of fully meeting the wants of the case consistently with the policy of "strict neutrality in religious matters" is acknowledged. The best solution of the problem is thought to be the "increase of aided schools and colleges in which religious instruction is prominently recognised." Still, it is felt that everything possible should be done for the large number of Government schools and colleges. The following is the summary given of the measures proposed:—

"(1) The provision of efficient training schools and colleges for teachers, and the employment as teachers only of those who have given satisfaction during a course of training.
"(2) The extension of a system of teaching having a direct bearing upon personal conduct.
"(3) The repression of breaches of discipline in accordance with certain well-defined rules.
"(4) The introduction of conduct registers.
"(5) The extension of the hostel or boarding-house system to the fullest extent that the public finances or private liberality will permit.
"(6) The introduction of a system of monitors to be made responsible for the conduct of the scholars while in and, as far as possible, while out of school.
"(7) The exclusion from school of boys who have not reached a certain class by a certain age."

The only controversy is with regard to the first two measures, and remarks will be limited to them.

Teachers.

Teachers are undoubtedly the most important factor in education. Some disparage everything else. The Honourable R. West, Vice-Chancellor of the Bombay University, said in a recent Convocation Address: "The way to secure true ethical instruction for students is to put them under good instructors, securing men of fine capacity and noble nature for the purpose." This is, unquestionably, the most effectual means, but such men are rare exceptions and moral instructions must be postponed indefinitely if we are to wait for them.

Government rightly places "the provision of efficient training schools and colleges for teachers" in the fore-front of the measures recommended. Still, this must be work of time. Generations must probably pass away before India can be supplied with trained teachers.

It is to be feared that training schools also suffer from the influence of examinations,—that the efforts of the teachers in some cases are directed simply to enable their students to gain certificates. More attention would be drawn to moral instructions by giving it a prominent place in a Teacher's Manual * for the use of students and making it form one of the subjects of examination.

Care in the selection of teachers is also recommended. This should apply to Europeans as well as to Indians. All are agreed that men leading immoral lives should not be appointed. But professors who give their students the impression that all who belong to the great religions of the world are "knaves or idiots" should also be excluded. Guizot went so far as to say that there is "no morality without religion." Certainly religion is one of its strongest sanctions, and any teacher who sought to undermine it should, *ipso facto*, be disqualified for his position.

As a rule, educated Hindus regard teaching as a mere makeshift. Their great aim is to get into the subordinate civil service or to become lawyers—occupations looked upon as more lucrative and honourable.

The Education Commission recommended an increase in the income of teachers. This is, no doubt, very desirable; but as the Honourable D. M. Barbour, Secretary to the Government of India in the Financial Department, said in his minute, the suggestion "takes no account of the additional expenditure which it involves, or of the fact that the adoption of the proposal would furnish a strong argument for the sanction of additional expenditure in other departments of Government service." At present, reduction rather than increase is the probability.

While the training of teachers should be vigorously prosecuted, efforts should be made to utilise to the utmost those who are employed at present. Though few among them are men of "fine capacity and noble nature," on the other hand it is hoped that there are very few leading such lives as would make their teaching a moral class-book mere mockery. Generally speaking, Government teachers rank with the fairly respectable class of society to which they belong. Though not animated, as a rule, by a high sense of duty, they may be regarded as desirous of giving satisfaction to their superiors and willing to teach whatever is calculated to secure this

* This is attempted in an *Indian Teacher's Manual* published by the C. V. E. S.

object. Many are interested in the welfare of their pupils. The means by which they can be turned to most account will next be noticed.

Books.

The letter justly says: "12. Although attention should be, in the first place, given to the provision of really competent teachers, example being better than precept in forming the tone of a boy's mind, still precept should not be overlooked."

The proposal of the Secretary of State that a "manual containing lessons on moral subjects" should be prepared, is the part of the letter which has excited most criticism.

The chief argument is the proposed inefficacy of text-books on the subject. It is granted that many works of the kind are worthless or even injurious, but this does not apply to all of them.

Three treatises on morals may be mentioned which have powerfully influenced the nations among whom they have been circulated. First and foremost is Solomon's proverbs. No doubt, in cases of strong temptation, the warnings given have proved like Samson's green withes, yet often they have had a restraining, salutary effect. Another book of morals of a different stamp has also left its impress on Europe—*Æsop's Fables*. In this country the popular *Panchatantra* professes to teach *Niti Sastra*, or morals, to "regenerate" those who "wander in the paths of error." It has helped to strengthen one of the worst features in the Hindu character—the tendency to overcome by deceit. The third section expressly teaches how to conquer an enemy by pretended friendship. But, as Bishop Caldwell remarks, the book is "saturated throughout with a tricky morality." The late Maharajah of Travancore said in an address: "You must have seen even people complimenting one another with the epithet 'clever rogue.' On the other hand, nothing is more common than to ridicule men of truth and honesty as fools."

The influence of the works of a modern French writer is so pernicious that Tennyson writes—

> "Set the maiden fancies wallowing in the troughs of Zolaism." *

It is allowed that the value of moral instruction depends upon its nature. The Honourable R. West said in his Convocation Address:—

> "If we look into the works of ethics from Aristotle down to our own day—take up for instance the works of Herbert Spencer on the *Data of Ethics* or that of Leslie Stephens on the *Science of Ethics*—I think you will find that in no two works is there any agreement as to what are the grounds of moral obligation. You will see that in the search as to what are the grounds of moral obligation it fades away like beauty while you seek it, or as life when you are pursuing it to its centre—as life perishes away under the knife of the dissector."

An "ex-student" of the Presidency College, Calcutta, some years ago asserted that "many of the graduates who take their honours in Mental and Moral Philosophy turn out scoffers and sceptics."

Another "ex-student," writing in defence of the professor, partly gives the explanation:—

> "As a teacher of philosophy it was his duty to place before his students the strongest arguments that have been brought in support of each theory by its supporters . . . . He fairly stated the case of each contending party and left the students to form their own opinions."

Such a system of teaching may be expected to produce the results thus described by the Honourable H. S. Cunningham:—

> "Amidst the crash of shattered beliefs and the babel of conflicting theories, the unfortunate neophyte acquires nothing tangible beyond a total disbelief in all existing creeds, and a profound disregard for an older, more credulous, and less instructed generation."

For any moral influence on Indian students, works like Spencer's *Data of Ethics* or Bain's *Mental and Moral Philosophy* are worthless.

On the other hand, it is contended that some books of moral instruction might be studied with great advantage. Remarks will next be offered on this head.

Proposed Text-books.—It has been urged that "neither the Educational Department of the United Kingdom nor the London School Board have officially recognised any particular text book or books on the subject of moral conduct." This simply arises from the fact that the Bible taught in the great majority of schools is considered the best text-book for the purpose.

The different classes to be supplied will be noticed.

College Course.—Moral instruction should, in general, be presented in a concrete rather than in an abstract form. As mentioned by Mr. West, the great want is teachers of "fine

* It does not seem very consistent for the Government of India to issue a Resolution on moral discipline and permit the works of Zola to be sold at all the principal stations of the State Railways from Calcutta to Peshawar. "French novels" seem to have been made "a speciality" by the firm having the contract.

capacity and noble nature." Next to actual conduct with such men, the best substitute is to read about them. Though very much inferior, it is the only available means. It is possible to bring before students some of the "Golden Deeds" of the greatest and best men that have ever lived in any part of the world.

As an example of a suitable moral text-book for the higher classes in colleges may be mentioned Smiles on *Character*. It takes up points of vital importance and illustrates them by example. Though pervaded by an excellent spirit, there is nothing in it to prevent its use in Government colleges. So much has it been admired by Hindus that portions of it have been translated into the vernacular. Other works of Smiles, *Self-help, Duty, Thrift*, &c., would also yield valuable lessons.

Paley's *Natural Theology* would form another admirable text-book. Some assert that it has lost its force from new theories; but I believe Professor Huxley admitted in his Glasgow Lecture that evolution leaves the argument from design where it found it. Darwin's book on *Earthworm* might form the basis of an excellent lesson. When a student, I was myself greatly impressed by Whewell's Bridgewater Treatise.

Plutarch's Lives have exerted a considerable influence for many centuries. Biographies of men like Socrates, Howard, Frankling, Clarkson, Wilberforce, George Moore, Dr. Arnold, Columbus, Livingstone, Alfred, Peter the Great, Palissy the Potter, Sir Issac Newton, Sir John Sinclair, Sir William Jones, Sir James Outram, Herbert Edwardes, Lord Lawrence, and others, would form interesting and instructive subjects for lessons.

Middle School Course.—In the letter, "extracts from great writers" are recommended. While such are suitable in the higher college classes, they are almost unintelligible to those below them. "A Hindu Teacher," writing in the *Madras Mail* (Jan. 9th, 1888) says of such extracts in books for the Middle School course, "some of the selections are so difficult that many of the teachers of the classes do not themselves understand them." Simplicity is therefore essential.

Precott's *Moral Education* is a good model. A similar work, Chambers's *Moral Class-Book*, was in use in some parts of India for several years. Some introductory remarks are made, but both consist chiefly of illustrative anecdotes.

When Mr. Garret was Director of Public Instruction in Mysore, he compiled *Hints for Youth* somewhat on the plan of Chambers.

Sir Roper Lethbridge prepared in 1883 "A Moral Reading-Book from English and Oriental Sources."* It contains some good lessons, although perhaps it is too abstract.

Mr. W. B. Livingstone, Principal of the Government College, Berhampore, has published "A Manual of Manners," with several illustrative anecdotes, which would yield some hints. (As. 8.)

Hackwood's Manual, "Notes of Lessons on Moral Subjects" (Nelson) is excellent.

A good text-book prepared specially for India is preferable in the case of Middle Schools to any home publication.

Primary Schools.—For these a special text-book is less necessary, as lessons on the subject may be interspersed throughout the reading-books. Mrs. Bray's *Element of Morality*† is one of the simplest books of the kind I have seen. Some of the lessons are specially adapted to English children; but it would be helpful as a guide in preparing a similar work for India if required.

Revision of Existing Reading-Books.—This is a recommendation in the letter which might be carried out with great advantage. While Lord Northbrook was Viceroy, School-Book Committees were appointed, which did good service in eliminating immoral passages from some native classics, and in securing the compilation of some new reading-books. After an examination of a number of the text-books used in Government schools throughout India, the writer cordially endorses the following remarks in the letter:—

"It is believed that in some provinces the school-books now in use contain a variety of moral lessons of a non-sectarian character, which, in the hands of competent teachers, might on suitable occasions be made the text of explanations and illustrations. But in other provinces the books now in use are either not of this description, or they are ill-adapted for the object in view. In all cases it is desirable to review the text-books now in use in the light of the Secretary of State's despatch."

The Government reading-books were prepared under disadvantages. The Madras School-Book Committee justly said: "We have no faith in work done at odd moments by gentlemen jaded with teaching or examining." In spite of this the officers who compiled them had to go on with their other duties as usual. It is no easy task to prepare a satisfactory series of reading-books. A good educational library and leisure are indispensably necessary.

* Thacker, Spink & Co. As. 14.

† Published by Longmans in 1882.

Fables and anecdotes are the most suitable vehicles of moral instruction for junior classes. Easy proverbs may be introduced with advantage. Poetry is admirable both for old and young.

Religious Instruction.—A few consider that "religious neutrality" prohibits all reference even to natural religion; but the great majority hold that it means only that nothing shall be taught which will give reasonable ground of offence to Christians, Muhammadans, or Hindus.

Mr. Garthwaite, a Government Inspector, says in a letter to the Madras Director of Public Instruction:—

"Our school-books have hitherto recognised at least that there is a God, great and good and wise; that we should love and obey him; that it is His wish that we should be just and kind to one another; and that the more like Him we are the happier we shall be, and the less like Him the more unhappy. In twenty years' experience in India I have never met any native who objected to having his children taught such truths—rather the reverse,—and as on these points Hindus, Muhammadans, and Christians are agreed, in teaching them there is no violation of the principle of religious neutrality." *

The point may be regarded as settled, for among the recommendations of the Education Commission on collegiate education is the following:—

"8. That an attempt be made to prepare a moral text-book, based upon the fundamental principles of natural religion, such as may be taught in all Government and non-Government colleges." [P. 591.]

Sunday Meetings with Students.—Some of the leading native papers, when noticing the letter, regretted that there is now not the same friendly intercourse between teachers and pupils as in former times. The University examinations are perhaps partly responsible for this.

One means of exerting a good influence would be for professors and teachers to invite their pupils to meet them for an hour on Sundays for friendly talk and advice, free from the pressure of examinations, about their conduct in the "battle of life."

An excellent example is given in *Common Thoughts on Serious Subjects*,† by C. Macnaghten, Esq., of the Bombay Educational Department, Principal of the College for young noblemen at Rajkote. The Resident, Colonel Wodehouse, bore high testimony to the results of Mr. Macnaghten's labours among the chiefs of Kathiawar. Of the book he said, "Excellent as are the contents, what struck me more than anything else was the very cordial and happy relation it showed to exist between them and the Principal: a judicious mixture of the intimate friend, the trusted adviser, and much-respected tutor."‡

It is possible that some teachers may regard the proposal simply as an additional burden, while many students might not avail themselves of the opportunity under the idea that it would not help them to "pass." On the other hand, it is hoped that some teachers will enter into it cordially. Should few of their pupils attend, the influence would be more concentrated, and, as Sir C. U. Aitchison lately said in a Calcutta college, if even two or three men of the right stamp were sent out yearly, the labour bestowed upon them would be well repaid.

Danger of Erroneous Teaching.—It has been objected that to allow teachers to give moral instruction would, in some cases, lead to the dissemination of what was untrue both in moral and religion.

If Government caused suitable manuals to be carefully prepared, there is not much risk of this. It is even questionable whether superstitious teaching is not preferable to a system which shrivels up the religious faculty. Wordsworth says—.

". . . . . Great God! I'd rather be
A pagan suckled in a creed outworn:
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn;
Have sight of Proteus rising from the sea;
Or hear old Triton blow his wreathèd horn."

Advantage of Books.—While the influence of books is greatly inferior to that of teachers of "fine capacity and noble nature," they have the advantage of being able to be multiplied indefinitely, while the latter are rare. The supply even of ordinary trained teachers will involve great expense over a long series of years, whereas the cost of books is comparatively trifling, and they may soon be provided. In India, books are of much more importance than at home. As Mr. Hodgson Pratt, formerly Inspector of Schools in Bengal, remarks here, "the book is everything, for the master cannot supply what it fails to give."

It is hoped that the use of books, like Smiles on *Character*, would have a happy influence on the teachers themselves and help to imbue them with the spirit they sought to inculcate upon their pupils.

Recommendations.

These may be briefly summarised:

1. Trained and carefully-selected teachers should be provided as far as possible.

* Report of the Madras School-Book Committee, Appendix, pp. xx, xxi.
† Thacker & Co., Bombay, Re. 1.
‡ *Kathiawar Times*, January 15th, 1888.

2. The following recommendation of the Education Commission should be carried out :—

"13. That all inspecting officers and teachers be directed to see that the teaching and discipline of every school are such as to exert a right influence on the manners, the conduct, and the character of the children, and that, for the guidance of the masters, a special manual be prepared." [P. 587.]

3. As suggested both by the Education Commission and the present Secretary of State, "an authorised manual containing lessons on moral subjects" should be prepared.

The officer to whom this work is entrusted should be considered to be on "special duty" and have every facility afforded to him.

4. Another recommendation of the Education Commission, of a kindred character, is worthy of attention—

"(9) That the Principal or one of the Professors in each Government and aided college deliver to each of the college classes in every session a series of lectures on the duties of a man and a citizen." [P. 591.]

Several years ago the *Indian Mirror* made the remark—

"Any one who will go through the weekly reports on the native papers cannot help thinking that in the current vocabulary of our contemporaries education means the loss of respect for the Government; public spirit is synonymous with empty bluster; patriotism is hatred of Englishmen, and impartiality is gross abuse."

Things have not improved during the last dozen years. A good course of lectures might do somewhat to abate the evil.

5. Existing school-books should be reviewed as proposed in section 12 of the letter.

Anticipated Results.—The writer has no hopes that the above recommendations will act as a *panacea* for the evils of India. "Leviathan is not so tamed." The exclusion of all reference to revealed religion greatly weakens the force of moral instruction. Still, it is hoped that they would produce some beneficial effects, and Government is bound to do all it can under the circumstances.

I again express my cordial approval of the letter and sympathy with its aim.

From the Rev. W. G. PEEL, Acting Secretary, Church Mission Society, Madras, to the Director of Public Instruction.

I have the honour to say that I have read with interest the proceedings, dated 14th February 1888, dealing with "improvement on the system and method of school and collegiate education," and have the honour to express my views as follows.

A good and moral education is absolutely necessary in order to fit the rising youth of India to appreciate what is honourable and equitable and what is beneficial to the common weal. The "policy of strict neutrality on religious matters" on the part of the Government of India has been necessary, no doubt, from a political point of view, but to separate religion from morality and to adopt a moral text-book would be, to my mind, a retrograde step and an exponent of the weakness of the controlling power. It would be less honourable than the "policy of strict neutrality on religious matters," for while it is true that political influence would be gained and political ascendancy would be to a degree ensured by such a proceeding, there would be the doubtful step of providing moral truths stripped of the authority of the Divine teacher and robed in the authoritative dress of civil government. The only morality which the Imperial Government recognises is that which is found in the book which is the basis of its legislation. The only morality which the Imperial Government holds to be *the* code for the proper instruction of the individuals under its control is that which by its order is used in all the State churches in the empire. It would appear then that the only morality which the rulers of the province of India can duly recognise is that which they believe to have been enjoined by Christ. Rather than borrow from Manu, Muhammad, Confucius, Socrates Plato, *and Christ* for the purposes of a moral text-book, it surely would be less entangling and more noble on the part of the "powers that be" to let India's youth, borne along by the current of "strict neutrality," drift into their positions in life unfitted for the honourable and equitable! For to class Christ, revered as the son of God by the Empress and her Vicegerents, with mere men dependent on finite minds for their grasp of truth, would bring anything but praise to those who are responsible for such a classification.

But Government cannot quietly consent to allow those whom it is training for political, social, and commercial life to enter upon their public career unfitted to cope with and understand the delicate intricacies of justice and honour. The present move on its part discloses a resolute attitude of opposition to the present phase of things. I have the honour to suggest

that Government make the Bible the text-book of morality for all its institutions and the aided schools and colleges, with the distinct understanding that attendance in the Bible class will be *purely voluntary*. I know of a mission which tried this plan with success. The classes were well attended,—in fact, if I remember rightly, all the school-boys put in appearance in the Bible class, for valuable prizes were offered for proficiency. Such a plan would involve, I know, the appointment of men duly qualified in Bible knowledge to teach the Bible, but this would be a consequent upon the prior action of establishing the Bible classes.

Too much importance cannot be attached to the proper selection of educational officers in the Government institutions and aided schools. Private schools, of course, come under another head and need other considerations. If teachers are openly immoral, if teachers are godless in life and creed, the pupils under them will only too faithfully reflect their image in life and work.

I think that the discipline which we have been accustomed to in our English public schools may well be enforced in India. Our English discipline (I speak of that in the good public schools) turns out gentlemanly youths ready to appreciate the relations of neighbour to neighbour and of subordinate to principal in everyday life. When I was the Acting Principal of the Noble College, I strove heartily to stamp upon the classes individually, and upon the school as a whole, whether in class-room or playground, the *esprit de corps* of the English public school. I formed a prefecture which wa made up of boys who had conducted themselves honourably before their fellows during their course. Youths of the college department who had been guilty of any school dishonour were passed over when they became eligible for election to the prefecture. In the hands of seven youths I put powers of control and rebuke both in class-room and playground. Petty offences were left in their hands to be tracked out and dealt with. With much satisfaction I watched the growth of gentlemanly emulation and the manifest improvement in personal self-regard in its best sense. When I left the college, the prefects were officers on the drill-ground. At prize-givings and on public occasions, the prefects figured in the foreground. I have no hesitation in recommending prefecture in the Indian schools, but there must be careful selection, and the post must be one only open to the honourable boy.

One particular agency employed in the Noble College I would mention as helpful in welding the classes into the much-desired harmonious whole of school society,—*viz.*, that of massing the classes daily for, say, ten minutes, while earnest and loving words of exhortation to truthfulness, purity, and honesty are addressed to them by the Principal. The boys are thus led to look upon their head with more respect, and to cherish a confidence in him which draws them to him in private school-meetings conducted by boys in connection with games; debates and lectures add their quota to the creation of *esprit de corps*.

Life in the playground stands second to the career in the class-room in the welfare of the school-boy. When I first joined the college there was no response to the stirring appeals made by Mr. Hodges and myself to become men of muscle as well as students with brains. But by degrees the wave of enthusiasm came, and it was delightful to see the anxious suspense of the tennis-player when the hands of the clock pointed to the time for games. This result was brought about by *personal efforts* and *sociable contact* with the boys on the part of the *masters*. Gymnasium, drill, tennis, badminton, and cricket are all in full force now. There is no reason why fives-courts and swimming-baths should not be added.

Thus you will gather that I sought to work the Noble College as a whole on the system which was familiar to me in the English school. I venture to think that manliness and studious habits will be best promoted by following the lead of the public schools of England in matter of discipline and play.

From the Secretary, Madras Graduates' Association, Madras, to the Director of Public Instruction.

I have laid before the Council of the Madras Graduates' Association the letter of the Government of India on the subject of discipline and moral training in schools and colleges, and am directed to submit the following remarks.

2. In the first place, the Council begs respectfully to dissent from the view of the Government of India that "the general extension in India of education has in some measure resulted in the growth of tendencies unfavourable to discipline and favourable to irreverence in the rising generation." The Council observes that many of the methods suggested for promoting discipline in schools and colleges, such as the restrictions which are proposed to be imposed on students passing from one school to another, are, as observed by the Government of India, already in force here. The charge of irreverence too cannot, in the opinion of the Council, be laid at the doors of the present or the rising generation in this Presidency. It is

a fact well known to, and admitted by, all who are entitled to speak with authority on the subject, that the tone of morality among public servants has improved considerably within the past few years on account of the admission of a larger number of educated natives into the public service. It is also clear that increasing interest is being taken by educated natives in questions of social and religious reform, and that growing reverence is shown to ancient institutions. In the face of these facts, the Council hesitates to acquiesce in the remark that the present system of purely secular education has generated a tendency favourable to irreverence.

3. Nevertheless, the Council is of opinion that there is room for improvement, and that it desirable that such rules as are considered necessary for the promotion of discipline and moral training in schools and colleges should be authoritatively laid down.

4. The Government of India in paragraph 10 of their letter lay down certain principles on which the standard of discipline to be maintained in schools should be based.

5. The first of these relates to the provision of efficient training schools and colleges for teachers; and the employment, as teachers, of only such as have given satisfaction during a course of training. As regards the provision of training schools and colleges for teachers, it is observed that such institutions are already in existence in this Presidency. It cannot be maintained, however, that the selection of teachers has always been made with due regard to the qualifications required. The Council would respectfully suggest that the heads of schools be required to exercise greater care in the choice of teachers. In this connection the Government of India observe that, until qualified teachers are produced by the training schools in the country, it would be well to engage trained head masters from England for definite periods, who would introduce and establish a tone and system of discipline which other schools might emulate. In the opinion of the Council, however, it is neither desirable nor necessary to import any teachers from England to take charge of *high schools*, as the pay of the head masters of such schools is not likely to attract any but third-rate men from England, while competent natives can be had in the country who may, if necessary, be easily trained in the Government Teachers' College in a comparatively short time. The Council is of opinion that no teachers ought to be imported from England, except when the pay offered can induce a really good graduate to come out.

6. The *second* suggestion has reference to the introduction of direct moral training in schools. On this subject the Council would strongly recommend that the text-books in use in schools and colleges be so revised as to afford for emulation fitting models of the highest intellectual and moral worth.

7. The *third* suggestion deals with the repression of breaches of discipline by suitable punishments. The Council agrees with the Government of India in considering that the punishment inflicted for breaches of school discipline should fall on the offender and not on his parents. In this view, the Council is opposed to the infliction of fines as a method of enforcing school discipline in schools and colleges. As regards corporal punishment, the Council would retain it in the school department, but the power to inflict such punishment should, in its opinion, be exclusively in the hands of the Principal or the head master, and should be resorted to only in extreme cases when other punishments have been tried in vain. The other modes of punishment suggested in paragraph 14 of the Government of India's letter are suitable and may be adopted.

8. The *fourth* suggestion relates to the maintenance of conduct registers. This commends itself to the Council. In order that this register may be properly maintained, it should be laid down that it is part of the Principal's or headmaster's duty to make himself acquainted with all the students in his school, and that he should occasionally take an active share in the teaching of the various classes. The entries in the register should be made by the Principal himself, or they should, at all events, be copied from his notes, and should be initialled by him at the time. Extracts from the entries in the register should be communicated to the parents of the students concerned whenever the Principal deems it necessary. The maintenance of such registers would enable the Principal to form an accurate estimate of the character of each of his students, and would aid him in granting them testimonials at the end of their course. The Council would, however, respectfully protest against the entries in the conduct registers being used against the students in their after-life when they seek appointments in the public service or under private employers. The Council sees very serious objections to such a course, and strongly recommends that the proposal should be dropped.

9. The *fifth* suggestion which relates to the extension of the hostel or boarding-house system to the fullest extent has the support of the Council, provided suitable arrangements are made for the due supervision of the boarders out of school hours. The Council is of opinion

that a boarding-house to be useful should be placed under the direct supervision of a senior master of the institution to which the hostel is attached—a master that commands the respect and confidence of the students—a master whose private life can form a fitting model for the students to copy.

10. The *sixth* suggestion relating to the introduction of the monitorial system does not commend itself to the Council, as it is hardly practicable. The monitor, to be useful, should combine the qualification of age to superior intelligence and diligence, and these two qualifications do not always go together. Though it may be possible to find a few such in an institution, it would be hardly possible to find one such student in each class.

11. The *seventh* and last suggestion is, as regards the expulsion from schools of boys of a certain age. On this subject the Council is of opinion that, although it is desirable to refuse to keep a boy in a particular class for more than, say, three years, it would be hard to deny admission to a boy merely on the score of his age. In this Presidency several poor boys do not begin their English education until they are comparatively old, and it would be cruel to reject them.

12. The Council has no remarks to make on the suggestions of the Government of India in paragraph 21 regarding the maintenance of discipline in colleges.

13. The Council hesitates to recommend the preparation of a text-book of moral maxims for use in schools and colleges. A judicious selection of the English Readers that are from time to time prescribed for use in schools will, in the opinion of the Council, tend to raise the tone of morality in schools far more effectively than the teaching of a book of maxims.

14. Before concluding this letter, the Council would wish to make a few remarks on the subject of the provision of playgrounds and gymnasia in schools and colleges. These were until recently unknown in this Presidency. Of late, however, the importance of providing them has been recognised, and managers of schools and colleges have done what they could to promote the physical development of their students. Some of the teachers have taken a personal interest in the matter, and several mix with their students in the playgrounds. But both teachers and pupils have grave difficulties to contend against in respect to physical exercises. The number of examinations which students in this Presidency have to undergo has been increased considerably during the past ten years, and the consequence is that neither the teachers nor the taught have much time to devote to recreations. The Council desires that some steps will be taken to remedy this undoubted evil.

RECORDED.

2. The following letter is submitted to Government :—

* * * * * * *

(True copies and extract.)

H. B. GRIGG,
Director of Public Instruction.

ORDER THEREON, No. 420, dated 16th July 1889.

In the foregoing letter the Director of Public Instruction submits the report called for in G. O., 23rd January 1888, No. 47, on the subject of the provision of a moral text-book for use in schools and colleges and on the general question of moral training and discipline.

2. The first suggestion made by the Government of India in Home Department letter of the 31st December 1887, No. 10—382, afte rnoticing the remarks and recommendations of the Education Commission on this subject, relates to the provision of efficient training colleges for teachers and the employment only of trained teachers. Mr. Grigg also gives this question the first place in his enumeration of suggested remedies for what is considered unsatisfactory in the present educational system, and the Government entirely agrees with him. In education no moral influence is so potent as that of the teacher, and although improvement in this respect involves additional outlay, His Excellency in Council is of opinion that such expenditure would be well bestowed and should not be grudged, especially in regard to collegiate institutions. For the control of secondary education, reliance must be mainly placed on the enforcement of a strict system of recognition, both by the University and the State, on the principles already laid down in the proceedings sanctioning the institution of the Upper Secondary examination. The necessity of providing in collegiate institutions not only a larger proportion of teachers educated in England, but also men possessing a scientific knowledge of, and experience in, teaching, in addition to other attainments, and qualified by social position and manners to set an example to their pupils and gain their respect, will be strongly represented to the Government of India. Meanwhile, the Director will work out and formulate in a separate communication the suggestions contained in paragraphs 19 and 20 of his present letter, most of which seem to the Government to be such as should be adopted.

3. As regards direct moral teaching, the Government agrees with the opinion expressed by the Director in paragraph 6 of his report on the demoralizing effects of giving dogmatic instruction in religion to pupils of a different faith. Nor is His Excellency in Council disposed to attach importance to the use of any moral text-book. The decision of the Government of India on this point will be awaited. The Government will not object to the Director's proposal for the appointment of a committee to revise the existing series of school-books, if Mr. Grigg, on further consideration, deems this advisable, but it is not a matter on which His Excellency in Council would be inclined to lay stress. The suggested extension of Article 4, Chapter II, of the Grant-in-aid Code, to schools other than those for Europeans, does not seem at present necessary.

4. The question of physical education, which is next referred to by the Director, is of much importance, and he should submit detailed proposals for carrying out his recommendations. So far as female education is connected with the subject of moral training and discipline, the Director's remarks are approved, but the Government does not consider that a high school for girls is yet required, though the institution of scholarships for candidates for the Upper Secondary or University examinations might be beneficial. The more formal suggestions for improving the internal discipline of schools, which are contained in paragraphs 26 to 29 of the report, seem useful, and have the approval of Government. The success of the boarding-house system is so problematical a matter, and the evils likely to be produced by an unsuccessful establishment of this nature, are so serious, that His Excellency the Governor in Council is not disposed to take any action in the matter. Finally, the conclusions stated by the Director in paragraphs 31 to 33 of his letter have the concurrence of the Government.

5. The following letter will be despatched to the Government of India.

J. F. PRICE,

Chief Secretary to the Government of Madras.

From Secretary to the Government of Bombay, Education Department, to the Secretary to the Government of India, Home Department,—dated Bombay, 2nd October 1888.

I am directed to reply to your letter No. 10—383, dated the 31st of December 1887, on the subject of providing discipline and moral training in schools and colleges; and to forward copies of opinions recorded on the subject by certain gentlemen whom the Governor in Council consulted, together with a copy of the letter to which they are a reply.

2. In the prelude to the detailed suggestions which you were directed to make, you have invited the attention of the Government of Bombay to the growth of tendencies in Indian institutions unfavourable to discipline and favourable to irreverence. To a judicious system of scholastic discipline and moral training, His Excellency the Governor General in Council looks for "exercising control and giving direction to these tendencies." It appears, however, to the Governor in Council, that the evils indicated cannot be wholly attributed to school education, nor can an adequate remedy be provided for them by exclusive reference to school discipline. Indeed, many of the results which have followed, or disappointed, education in India may be observed elsewhere under different systems owing to the same pressure of the general and inevitable movement of society. A one-sided and superficial development which may be witnessed in Europe, as well as in Asia, has produced a materialistic and anti-spiritual school which infects education in Christian countries, and naturally reacts upon Indian society. The problem is more serious than a mere question of school discipline in Indian schools. Irreverence, inaccuracy, superficial scepticism, and even immorality are not wholly absent from the public schools and universities of England. The morality of the rising generation of Englishmen supported by home influences of the best description, and living in a vigorous social and religious atmosphere, does not present such uniform or so satisfactory features as to enable Englishmen to parade it for the example of Asiatics. Any strain of abnormal circumstances, such as a contested election, or the competition of the stock exchange or the turf, suffices to afford conspicuous instances of the collapse of moral rectitude. But while the outturn of English education is open to criticism, it is necessary to guard against the application of uniform tests, and to avoid a hasty condemnation of indigenous traits of character. The code of honour differs in European countries which have attained a high decree of civilization. The moral sensitiveness of the French, so ready to resent an affront on personal honour by an appeal to a duel, shows little of the practical exercise of the philanthropic efforts of individual Englishmen, and none of that obligation towards poor relations which the Indian family system maintains. The workhouse institution in England would shock the delicate perceptions of the Hindu. A breach of good manners in an Indian school-boy would be regarded by his own countrymen as allied to insubordination, while any approach to mannerism in a Scotch or English school would probably be viewed as unmanly. In short, a different standard of

honour as well as of conventional manners obtains in each country, and any improvement of the moral code must commence with an accurate appreciation of the national character that is to be dealt with and of the public opinion which moulds and transforms it. The defects observable in the outturn of English schools and the inapplicability of a single standard to every stage of society, constitute grave difficulties in the search for a corrective to irregularities borrowed from English institutions, and seem to indicate that there is no universal principle for the regulation of discipline and moral training in schools and colleges, which Government can judiciously or successfully prescribe in such a complex society as that of British India.

3. Nor does the difficulty end here in the search for such a standard. The state of every part of the social whole is intimately connected with the details of the several other portions of the organism. The school-life plays only a small part in the progress of society. Literature, religious belief, the arts, popular amusements, government, commerce—all are in close mutual dependence on one another, so that a considerable movement in one produces a parallel change in others. If attention is turned to these various factors in the formation of national character, it must be admitted that the best efforts made in the school-room to impress character are seriously endangered by the wreckage caused by literature, and by the supply of books which the professor cannot control. The Indian school-life based almost entirely on the day system offers, to a much less degree than the English school, resistance against external influences that surround the rising generation. If the European school-boy can neutralise the teaching of the school-room by recourse to bad books, such as the works of Emile Zola or the naturalist school, the facilities for obtaining bad literature in India are not counteracted by numerous libraries, a well-conducted press, and a pure drama. Even where responsibility exists for the choice of the very school-books that are placed in the hands of students, there is reason to fear that the selection is not always satisfactory. The University might be expected to realise a pre-eminent responsibility in this matter, but the Rector of St. Xavier's complains of the books prescribed for the "moral philosophy group as producing disgust with European philosophy." Nor is the influence of the University criticised merely in this connection. Its abandonment of assistance to schools in the matter of certificates and the absence of any precautions to test conduct, are commented on by the same authority, while Mr. Jacob alludes to the same matter; and the Director of Public Instruction observes that the University might do much to support the head masters of schools. I am to call attention to these remarks, in order to accentuate the argument that the remedy for such defects as may fairly be attributed to the educational system as a whole does not lie entirely in the hands of Government. As Dr. Bhandarkar remarks, the co-operation of Government and of the University is required. It would equally be true to add that the co-operation of society and of all educational agencies is necessary. In regard to aided schools and colleges, much liberty of choice must be left to the school authorities and to the college management, while even in providing the Government or Board institutions with revised text-books great difficulty is experienced in finding persons competent and able to undertake the task of editing and revising. If the books prescribed for the use of the students in the class-room are thus open to objection as producing the qualities which it is desirable to correct, the tendencies of part of the cheap literature and vernacular press which surround the rising generation are still more liable to produce an injurious effect. Besides literature, there is the influence of religion which it is much more difficult to "control or direct." The Bishop of Bombay regards the break up of morality as the result of a secular system of education. How far it may be possible to introduce religion into Indian schools as a real power over the individual conscience is a question which will be presently discussed, but I am to observe that there is no evidence that the aided colleges and schools, which are not hampered by the restraints imposed on Government, have succeeded in producing results which can be claimed as in marked contrast with those produced in Government schools. The Government institutions have never aimed at more than the production of mechanical intellectual results, and in so far as they have not attempted a moral regeneration they cannot be charged with failure. But even if it were found possible to introduce the religion of the parents, as Mr. Ránade contends should be done, into the school course, it would still be true that the far-reaching influence of various religious beliefs in various directions on the social organism would lie beyond the control and direction of a professedly Christian Government. There are other factors in national progress—luxury, liquor, commerce, the drama, and the decorative arts—which play their part in the formation of the unfavourable tendencies to which your letter refers, and which the educational policy of Government cannot expect to influence. I am directed to offer these observations, not because the Governor in Council is disposed to ignore the tendencies which surround him or the obligation of Government to provide the most suitable correctives for them that education can supply, but because he apprehends that the task is one which belongs to the sphere of sociology, and

which therefore lies more in the hands of the people of India than of Government; and he fears that the measures of control and direction suggested by the Government of India will fail to provide the remedy which seems to him to be too hopefully anticipated from their adoption. The evils which have to be cured are not confined to the school-room, and Indian morality must be raised by the application of internal rather than external reforms. The moral standard must be raised amongst those whom the people regard as their natural leaders, their chiefs, their priests, their literary classes, and their associations.

4. With this explanation, I am to revert to the seven principles on which His Excellency the Governor-General in Council proposes to base a standard of discipline in schools and colleges. The first of these principles is the provision of efficient training schools and colleges for teachers, and the employment as teachers only of those who have given satisfaction during a course of training. This necessity applies equally to the department of primary instruction and to that of secondary education. The sphere of influence of moral training in primary schools must, however, always be limited. It cannot be expected that the schoolmaster can raise the moral standard of boys attending a day-school for elementary instruction to any appreciable degree above that of their homes, and the evils complained of in your letter are less marked in the class of society or at the stage of education which the primary schools supply. But the Governor in Council entirely recognises the fact that the importance of training schools and colleges increases as Government retire from the direct agency of education. It should be the object of Government to provide all schools that are supported from the rates, even though they are managed by local or municipal boards, with suitably trained masters. Again, in regard to aided schools supplied by private enterprise and assisted by a grant-in-aid, the obligation of Government in this respect is hardly less obvious. No more effectual aid can be rendered to all educational agencies than the provision of well-trained teachers, and its value is far greater in every sense than a mere money grant. Accordingly, this Government recognises the obligation of providing an adequate supply of training schools for primary institutions in sufficient numbers, and of rendering them as efficient as possible. The question of making any provision for religious instruction in the ordinary schools is one which will be subsequently dealt with. But the difficulties that must attend any attempt to provide voluntary religious teaching in general schools would be less felt in the normal schools, and the Governor in Council would be prepared to allow each religious sect that was represented in the training colleges, facilities for enjoying its own religious functions, besides such general moral teaching as will have to be given.

The supply of teachers for primary schools is, however, more easily met than that of securing the qualities that are needed for masters in the secondary schools. The religious difficulty would also be more marked in the higher grades of education, just as rules for attending places of worship and religious lectures, which are enforced in English public schools, are relaxed at colleges. At present there are no training colleges for candidates for educational posts in the middle and high schools. The need for such institutions has not been severely felt, nor could they be established in adequate numbers without an expenditure that is practically beyond the means of Government. Other sources of supply furnish a fairly adequate contingent for the secondary schools.

At the same time there is much room for improvement, without any great alteration of system both in the preparation of the future schoolmaster and in his selection. The Governor in Council considers that Mr. Giles has correctly appreciated the weak points of the present condition of affairs in paragraph II of his report, and he approves of his suggestion that normal classes should be attached to the chief Government high school in each division of the Presidency. Mr. Giles does not propose to give the candidates any stipend, but Government see no objection to their receiving a small allowance conditional on their entering into an agreement to serve the Department, and assisting the teaching staff in such manner as they are called upon to do. At any rate the experiment can be tried, and if the reports received of its working are satisfactory the system can be developed. Although Mr. Giles considers it impracticable to train masters for the aided secondary schools, still Government would not wish to exclude the valuable agency of private enterprise from the benefits of the training proposed. The Rev. Dr. Mackichan, in his reply to Question II, suggests a competition for prizes and certificates open to all, and if the aided high schools should introduce a similar system of training classes, some plan of competitive examination, to link the aided schools with the Government schools and to secure for the students of both their fair share of the public patronage, would be feasible. It could, in any case, be arranged that students of the aided schools should be admitted to the training classes in the Government high schools at first, and in this way be enabled to secure the advantages of the training provided. If the experiment succeeds, certain aided high schools could then be selected, not merely on account of their importance, but rather on account of the moral and intellectual qualities of their head masters, in which

recognised training classes could be formed. The certificates which Government might give would be awarded only to candidates who had qualified in these classes attached to the selected Government and aided schools, and thus in course of time the educational service in its widest sense could be recruited from those institutions whose tone and system of discipline offered the best guarantee for the possession of the essential qualities which Mr. Jacob has well described in his memorandum attached. These methods, the provision of sufficient and efficient normal schools under Government management for training masters of primary schools, and the constitution and recognition of training classes in high schools, whether Government or aided, would, in the opinion of the Government, go far to meet the first of the detailed suggestions made in paragraph 10 of your letter under reply.

5. The second suggestion made in that communication is the extension of a system of teaching having a direct bearing upon personal character. In this teaching the masters of the normal schools and training classes should be practised, but in the meanwhile the need of it should be recognised in the schools that are already supplied with masters. Reserving the question of religious instruction and of the preparation of the moral text-book, I am to observe that there is nothing to prevent masters from directing the minds of their pupils to a consideration of their duties in life by lectures of a friendly or parental character. The lives of good or eminent men of all countries, the illustration of definite problems of conduct from history or from the manners and customs of various races or periods, and the explanation of passages in school-books, would afford abundant opportunity of such instruction. As Mr. Ránade has observed in paragraph 5 (1) of his memorandum, discipline must be more directed to inculcate positive virtues. At the same time, care should be taken to prohibit political discussions, which, according to Mr. Nulkar's opinion, paragraph 2, VIII, are not at present excluded. The preparation of a moral text-book may to some extent assist the master in his task. But here I am to repeat a caution which has already been noticed in a previous paragraph, namely, the danger of assuming that we have in India to correct the same tendencies which engage the attention of schoolmasters in England, and of applying English criteria to test moral excellence or depravity in India. The standard of decency is conventional, and a high degree of outward propriety of deportment may consist with a low degree of private morality. How to substitute truthfulness, manly independence, moral vigour, for insincerity, sycophancy, and general laxity is the problem of Indian education. The master who can most properly lecture on morality must possess a thorough grasp of Indian character, and a deep knowledge of what appeals to their consciences, and of the antagonistic influences he has to combat. A different meter must be applied to different localities, to different sects, and to different ages and stages of social development. The preparation of a moral text-book suitable to all classes and ages will thus present considerable difficulties, and even if the task be completed with some measure of success, everything will depend on the mental attitude of the master,—rules, text-books, and other apparatus being mere tools in his hands which he will use or misuse according to his bent, as Mr. Jacob remarks. On this subject Mr. Kirkham's remarks in paragraph 6, Mr. Modak's opinion, paragraph 8, and Mr. Macnaghten's closing paragraph are deserving of notice. I am also to invite attention to the Honourable Mr. M. W. Barve's observation that the "Indian mind is neither accustomed nor yet prepared to think about and receive the principles of morality as separated from religion," and any attempt to prepare a moral text-book on the principles of natural religion is not likely to succeed. The best way, therefore, of giving effect to the wishes and anxieties of Government in this respect lies in the practical example of the teachers and parents and guardians of students. This will preserve the equilibrium of the different sects of people. Observations of men of culture and short truisms may, however, be impressed upon young minds by their teachers, as such impressions on the tender mind will have a lasting and wholesome effect in producing good dispositions." This Government concurs with the Government of India that the duty of seeing that the teaching and discipline of schools is calculated to exert a right influence should be impressed on inspecting officers; and if the measures proposed secure a better class of teachers who are competent to give lessons upon character, whether with or without the aid of a moral text-book, it would seem that little more can be effected by the agency of Government. But, at all events, endeavours must be made to place a good selection of books in the hands of the children who attend both Board and Government or aided schools. The difficulty has been to avoid too much interference with private management in other respects, and to spare the services of educational officers for the revision or preparation of school-books. It will be observed that the Director of Public Instruction expresses perfect faith in English literature, but it cannot be denied that the Indian schoolboy is fed with a mental diet altogether different from that which is placed before the English student, or that much of it is calculated to foster the very tendencies that are brought to notice in your letter. It appears, therefore, to the Governor in Council that a revision of the text-books prescribed for schools and colleges is a matter of pressing importance.

6. There remains the religious question, and in this connection you have observed that the Governor General in Council considers that the agency of aided schools giving religious instruction is mainly to be relied on to solve the problem of moral instruction. It will be observed that the Honourable Mr. Telang records a dissent from this view. The Governor in Council fully recognises that foremost among the educational agencies which have endeavoured to associate the teaching of religion and morality are the missionary bodies, and the high tone prevailing in those schools has been most beneficial, although efforts to accentuate their dogmatic principles have been to a large extent neutralized by the public dread of conversions. The late incident at the Christian College, Madras, has not afforded an isolated or singular instance of this failure. By some authorities, as by Mr. Kirkham, the weak points of mission schools are considered as marked as those of Government schools. On the other hand, the testimony of the Rev. Dr. Mackichan on the character of his students must not be overlooked. Although Mr. Ránade insists on the teaching of the religion, of the parents there is little sign of any demand in the Hindu aided schools for such instruction, and Mr. Kirkham notices the unfortunate selections that are made on school committees. On the whole, the Governor in Council is not able, without further consultation with the leaders of Hindu opinion, to assert that the introduction of religious instruction out of school-hours into the Board and Government schools would be desirable or practicable. At any rate no definite proposals of this sort have yet been made, and Mr. Ránade has not adduced any proof of any action of Government discouraging the establishment of aided Hindu schools in which Hindu religious instruction would have the same opening as Muhammadan religious instruction has in aided Muhammadan schools. If parents or guardians should hereafter desire their children to receive religious instruction, Government might properly consider whether permission could not be accorded with the provision of a conscience clause.

7. The third of your suggestions is the repression of breaches of discipline by well-defined rules. There is not much evidence of the prevalence of such faults, and the remedy is one with which Government and school managers may be left to deal. I am to state, however, that the Governor in Council concurs in the views expressed in your letter on this subject. The preparation of conduct registers, the assignment of prizes for good conduct, and the consideration of the entries in such registers when appointments are sought form the subject of your fourth suggestion. So much of the value of these reports depends on the character of the masters that this Government is not disposed, under present circumstances, to attach much value to their adoption as a moral agency. At the same time the subject has been brought to the notice of the controlling authorities, and selected head masters will be instructed to try the experiment.

8. The extension of the boarding-house system next suggested is a subject of importance and difficulty. If there is any way by which the native youth in the highest class of the high schools and in colleges can be influenced to the fullest and best extent by their teachers, it would be by their subjection to their example and personal influence out of school. The means of remodelling the native character must, however, be selected with care, and will only operate slowly by the exercise of patience and forbearance, and especially by display of sympathy with the best side of the pupils' character. Mr. Giles notices the secretive character of the students, and their sensitiveness to kindness is equally conspicuous. Their confidence is the surest road to influence, and this can only be won by personal contact out of the class-room. It must not, however, be overlooked that intercourse in India is not dependent on the exercise of such hospitality as is associated with it in England. A professor, who has enthusiasm in his work, can impress his influence upon his pupils by frequent intercourse without the introduction of the residential system in the sense applied to it in England. Still the Governor in Council recognises that the exercise of such influence would be far less difficult, as the enforcement of discipline would be more sure, if residences for the European professors were provided in close proximity to the colleges, and if to the high schools were attached boarding-houses. But the difficulty of expense is serious. The State already pays what would be regarded in England as a disproportionate share of the cost of higher education. If residence was provided for rent, it is doubtful if the rooms would be occupied; and the intermediate provision of the hostel system would not provide that ready companionship of good teachers which is required. If the advantage of the residential system were recognised by private liberality, then the experiment might be made; and meanwhile Government must trust to such means as are at their disposal. In the few Government colleges that exist, provision should be made for the enforcement of stricter discipline, and for the residence in or near the college of one Principal or Professor. It will be observed that Archbishop G. Porter is opposed to the residential system for boys, on the ground that a boy should not be taken from his parents; but, as pointed out by Mr. Giles, several boys leave their distant homes to attend schools, and for such the provision of boarding-houses would at least serve one good purpose of

keeping them from danger or temptation. In regard to colleges, there is no difference of opinion as to the advantages of the residential system, but such quarters as are provided in this presidency are defective in the want of rooms for the Principal or Professor. In the new Elphinstone College quarters have been provided for the Principal. Elsewhere the students are subject only to the discipline of the resident Fellow, and Mr. Madok proposes a wider selection for this office. The suggestion is one which I am to observe, will receive the attention of Government.

9. The introduction of the monitorial system is the sixth of the suggestions made in your letter. I am to invite attention to Mr. Jacob's description of the system which he introduced into the Elphinstone High School. The Director of Public Instruction proposes to circulate these rules, and to some extent this action will meet the views expressed in your letter. It is, however, obvious that the monitorial system loses much of its value in day-schools.

10. Your seventh suggestion, for the exclusion of backward and elder boys, is one which cannot be carried too far without risk of injury to classes of society whose backwardness requires every encouragement. The measure appears to this Government, moreover, to be one which in India is more useful from an educational than from a moral point of view, and which may be left to the responsible departmental officers to regulate where necessity arises.

11. In the 21st paragraph of your letter certain regulations are proposed for securing a more effective supervision over students in colleges. The Governor in Council sees no objection to the adoption of these rules, but he feels confident that the selection of the best men (page 19) and the provision of residences for them at or near their colleges will be more potent factors in the exercise of control than any regulations can be. A close and sympathetic relation between the college authorities and their pupils is in every way to be desired, and where this is established there will be no necessity for prescribing rules for meetings or the exercise of disciplinary powers. No rules can create or even help to create this requisite sympathy, which is the only sound foundation of influence and reform. The sense of responsibility in Indian students must be awakened by appeals to their higher instincts, and by a full appreciation of their natures, rather than by pointing at the antithesis between Indian and English notions of social amenity. The problem is not to teach the people of India to become Europeans, but to develop by our education and influence a high type of Indian gentlemen, of which several instances can be given.

12. The subjects of inter-school rules and the expediency of providing playgrounds and gymnasia are referred to in paragraphs 7 and 8 of your letter. In connection with the former, I am to refer to the 7th section, Chapter I, of the revised Grant-in-aid Code, and to state that Government approve of Mr. Jacob's proposal, while they also trust that the University will consider the propriety of reverting to the check which they formerly imposed with a view to the exclusion of candidates from the Matriculation examination who have been pronounced by the head of a public school unfit to appear. In regard to the provision of playgrounds, it must be remembered that the position of the high schools in large cities creates a serious difficulty in meeting their wants. But this Government has lately decided to give a liberal grant-in-aid to a gymnastic society in Bombay which will provide facilities for physical exercises at a convenient distance from the various high schools in that city, and they trust that private enterprise and liberality will enable them to supplement the deficiencies of other high schools in this respect in the large cities and towns of the Presidency. The Director of Public Instruction will also be called upon to submit a special report on the subject of the present resources of the Government high schools for exercise and the practice of out-of-door games with a view to the provision of such playgrounds or other facilities as may be practicable.

13. In conclusion, I am to explain that the delay which has occurred in replying to your letter has been due to the necessity for consulting cultivated native and experienced European opinion on the subject. The Governor in Council felt that the problem demanded careful consideration, and that no remedy could be suggested by Government unless they could rely upon the co-operation of all educational agencies and of the leaders of public opinion. Some of the opinions received by Government are appended to this letter, and I am to invite the attention of the Governor General in Council to their valuable contents.

From W. LEE-WARNER, Esq., Secretary to the Government of Bombay, Educational Department, to ——, No. 381, dated 29th February 1888.

In forwarding to you a copy of the Government of India's letter No. 10—383, dated 31st December last, on the subject of discipline and moral training in colleges and schools, I am directed to invite an expression of opinion on the best practicable means of carrying out the suggestions made by the Government of India, or such other suggestions as may specially commend themselves to your judgment.

2. I am to remind you that no suggestions can be adopted which involve large additional expenditure, and however desirable the residential system may be, circumstances are unfavourable to its adoption in Government schools. In order that your remarks may be confined to what seems to Government practicable, I am to invite your particular attention to the following questions:—

I.—What stricter control can be exercised over normal schools?

II.—What system can be introduced for the better recruitment of teachers for secondary schools, or of employés in other branches of the department?

III.—In the colleges to which residences for undergraduates are attached, what system of control and discipline can be introduced? Can the resident Fellow be made to exercise efficient control?

IV.—What inter-school rules are required and practicable?

V.—Can playgrounds be attached to high schools, and where?

VI.—Can the monitorial system be advantageously introduced into high schools, and if so, how can a healthy use of monitorial authority be secured?

VII.—Can lessons on personal conduct be introduced?

VIII.—What should be the scope of rules of discipline in schools where the students reside at home?

IX.—What limitation of age should be imposed, and should it be uniform for all classes of the community?

X.—Can a system of marks for conduct be introduced, and what influence can these marks be allowed to exert upon results?

XI.—Do the suggestions in paragraph 21 of the letter commend themselves to you?

3. I am to add that Government will be much assisted by any remarks which you may think fit to offer on these subjects, and I am to request the favour of your making them as succinct and practical as possible, and obliging Government by an early reply.

Opinion, dated the 15th March 1888, from the Right Reverend the Lord Bishop of Bombay.

In answer to your printed letter No. 381, I have the honour to submit to Government a few suggestions on moral training and discipline in schools, arising out of my experiences as a practical educationist in England.

2. I beg leave to handle the questions in the order which commends itself to me and in connection with other points not specially brought to my notice.

3. It appears to me that the whole question now before the Government of India resolves itself into a single problem—how to create moral enthusiasm among teachers. Given such enthusiasm, the tone of the schools under their charge may be left to take care of itself. Failing such enthusiasm, no one of the methods proposed, nor all of them in the happiest combination, will perceptibly raise the tone of the pupils.

4. I shall have a word to say before I close, as to the hopefulness of developing such enthusiasm under a secular system of education. But assuming that a secular system is the only one possible to Government, all the remarks that I have the honour to submit must be addressed to the single point—how to create a new spirit among young masters.

5. This is in my opinion not only the central problem to be faced, but the only one the solution of which seems to lie within a compass which can be fairly grasped. To regenerate the schools of a country might well be thought a hopeless task. To give it normal schools of a high type is an undertaking more hopeful, because more manageable.

6. On the system to be used for securing this end I am not prepared to enter in detail. I will only say that if each presidency or each province had such a man as, say, Mr. Macnaghten of Rajkot, or, in a different way, Principal Wordsworth, devoting his best time and attention to forming the tone and the mind of future masters, there would be good hope that in the next generation the tone of the schools would be far higher than it is.

7. To such colleges I believe the "hostel" system to be both essential and practicable. The influence of the Principal of the college can never be brought fully to bear if the early marriages of the young men whom he has to train make it im possible for them to live in the college.

I believe that all the older pupils in the Rajkumar College are married, many of them not simply in the sense of betrothal, yet it is found possible to have them residing at the school.

8. But even if the difficulties thus arising should hinder such a scheme of its full effect, I believe that grappling with the question of providing masters fully trained for their work is the only method in which the end so much desired can be brought even approximately nearer.

9. In connection with this one aim of creating a better type of masters, I believe that several of the other proposals on which comment is invited would be useful in varying degrees.

10. Physical exercise promoted, in the first instance at any rate, by marks and prizes, would in my opinion be a most powerful engine for good, and if the taste for cricket can be widely diffused, the marks and prizes would soon become superfluous.

11. The system of what is called in English schools "superannuation," eliminating boys who do not reach a certain standard by a certain age, is perhaps less necessary in day-schools than in boarding-schools, but I regard it as essential to the well-being of a school, and if it is to exist at all, there must be a certain rigidity about its working to protect it from personal partiality.

12. An all but unlimited power of expulsion is, again, in my eyes, an absolute essential of a healthy school. Perhaps I need hardly quote the saying of a well-known head master of a public school, who on being remonstrated with for using ruthless expulsion in a school which he took over at a low ebb, replied that it mattered nothing in his eyes whether the school contained 30 boys or 300, but that it was all-important that it should consist of Christian gentlemen. *Mutatis mutandis*, the saying applies to every school in India. But only under head masters of the right sort could it be applied safely, or indeed is it likely to be applied at all.

13. The monitorial system is another instance of a reform useful or the reverse exactly according to the character of the head master under whom it is worked. Arnold's Sixth Form was in his eyes simply a means of diffusing the personal influence of the head master into quarters where it was unfelt before. The influence of monitors in any school will, I believe, be simply a more diffused and penetrating exercise of the personality of the master, and will vary in usefulness in a direct ratio to the character which guides it.

14. A system of marks for conduct will do good, as I conceive, in proportion as the boys themselves have had their public opinion educated. A conduct register may be either a record of successfully poetisy where slyness and smoothness are prevalent, in which case distinction of a certain sort would attach to a high register; or it may represent something to which the mass of the boys are absolutely indifferent.

15. About the usefulness of lessons and lesson-books on personal conduct, I am very sceptical. Their value, if they have any, will depend entirely on the tone of the teacher. In the hands of a man of the right stamp, they may be of some use as formulating for the memory what is enforced by discipline and example. But as a rule I should say that they would be useless in the hands of a bad master and superfluous in those of a good one.

16. Personally I must add that, like Archbishop Whateley, I shall believe in men being trained to be moral by the precepts of natural religion when I meet with an instance in point, which brings me to the concluding remarks by which I must qualify all that has gone before.

In commenting on the proposals of Government for grafting a training in morals on a system of purely secular education, I stand somewhat in the position of a physician who should be asked to suggest some modification of a course of physical treatment which he believed to be directly productive of the disease which it was desired to alleviate. I am more than an entire unbeliever in a moral training for nations or for individuals, apart from supernatural sanctions.

I believe that the break-up of morality which has elicited the questions before me is the result, and the inevitable result, of a secular system of education.

17. All that I have said above must be taken, accordingly, as merely suggesting palliatives where I believe that cure is impossible, the system being rotten at the core.

18. Government being precluded by its own principles from making use of the only means by which I believe that the desired result can be produced,—nay, being pledged by its own past practice to a system which ensures the exact opposite,—it would in my eyes be the best public policy that education should be left in other hands.

The past efforts of Government have aroused a desire for education, and that to so great a degree that the upper classes of native society can be trusted to carry it on for themselves Some missionary bodies have actually held their hand and refrained from spending money on education because they said that it was being cared for by Government.

19. I have to offer, then, as the gist of all that I have to say, the suggestion that the future efforts of Government should be devoted exclusively to subsidizing education instead of to directly undertaking it.

Opinion, dated 15th August 1888, from the Right Reverend Archbishop G. Porter.

In answer to your letter No. 381 of 1888, I have the honour to submit the following observations.

Stricter control may be exercised over normal schools—(1) by strengthening the European element; (2) by impressing on the normalists that their future advancement depends largely

on their conduct, as well as on their proficiency; (3) by granting certificates, distinguishing 1st, 2nd, and 3rd class teachers, and informing the normalists that character and conduct will be considered as well as proficiency; (4) by giving the normalists lessons how to conduct a class, how to inculcate morality, discipline, and manners; (5) by specially insisting on control of temper; (6) by dismissing unruly or incompetent subjects.

2. A well-worked system of pupil-teachers, who receive some small pay for their services and after an examination are passed on to the normal schools, and are encouraged to take up teaching as a profession, ought to create a class of teachers for secondary schools. Among the schoolmasters, employés for the other branches of the department may be recruited. If teaching be elevated into a profession, with a fair prospect of pay and promotion, qualified candidates may be expected to come forward in sufficient numbers.

3. I may say at the outset that I have the very greatest objection to the residential system for native boys. They ought not to be taken from their homes. An Indian home and a European college are too dissimilar, and a residential college, if it is anything, ought to supplement the home.

But, residential colleges supposed, if the resident Fellow is an Englishman of the right sort, he may be expected to exercise efficient control. The system of control ought not to be a vexatious one; it should be almost military in its simplicity. It should comprise (1) presence in college at certain hours; (2) punctual attendance at all public duties, meals, classes, &c.; (3) respect to superiors; outward marks should be insisted on, saluting, using "Sir" when speaking to them; (4) gentlemanly conduct towards companions; (5) avoiding indecent language; (6) care in dress.

Very gross infractions should be punished by expulsion; less gross infractions by withdrawing privileges for a time, putting back the examination for a degree, disqualification for prizes, &c.

Quarterly reports on conduct and progress should be sent to parents by the Principal on a printed form.

4. Inter-schools presuppose a uniformity among all Government-aided schools in the time of opening schools, in the days of transferring boys from one standard to another in vacations, &c.

As a rule, changes from one school to another are prejudicial to the boy and to the work of education generally: and they should not be encouraged. A boy should not be admitted into one school from another without a certificate from the Principal of the college he leaves. The certificate should state (1) what his conduct has been; (2) that the boy has paid his school-fees; (3) the standard he belonged to.

Rivalry between schools is a useful spur to exertion, if it be confined to excellency in teaching. It becomes an evil if boys are enticed or kept by other considerations; for instance, if boys admitted from another school are placed at once in a higher standard; for instance, if arrears of school-fees are allowed to accumulate.

On the subject of fees, uniformity is very desirable, at least within narrow limits; schools aided by Government ought not to be allowed to underbid each other in the scale of fees.

5. On this point I will only observe that I am in favour of drill for the boys, the younger ones especially.

6. I am not in favour of introducing the monitorial system in the high schools, except for the very young boys, and for them only in the class-room. The boys seem to me to require the development of self-respect, self-reliance, and a sense of personal responsibility. For the creation of this spirit, I trust entirely to the Principal and the teaching staff.

7. Direct lessons on conduct cannot, I think, be introduced with good results. But professors and teachers have many opportunities of insisting on (1) truth, (2) honesty, and (3) honour; and of putting down the very prevalent evil of grossly indecent language.

And here I may be permitted to give my opinion on the question of the Manual on Morality. Government has decided that a manual is to be prepared; if the manual proceeds on the lines of common sense and the tradition of the overwhelming majority of educated mankind in all ages, it will serve a good purpose; but if the author teaches that conscience is the result of evolution, or that man is not free, doctrines not unknown in the Bombay Presidency teaching, the manual will prove a curse.

Some course of ethics ought to enter into the University curriculum: to omit ethics would be to omit an important branch of knowledge.

I would have preferred the work of some distinguished author to a modern manual: Aristotle's Ethics in preference to any other. He is not a Christian: his book is classical; it is strictly scientific. The student is obliged to examine the questions of right and wrong virtue and vice, in their principles and applications. The students should be required to know Aristotle's doctrine and to state his arguments. The object of such a course would be, not to teach the system of any professor, but to train the students to think on the lines of a great mind.

The teaching of ethics has been objected to on the grounds (1) that philosophers are not agreed as to the basis of morality; (2) that there can be no morality without the dogma of the unity of God, and many of the natives do not believe in one God. To (1) I say: (*a*) the same objection may be urged against the scientific study of law: the ultimate basis of law and morality must be the same: the scientific study of law is encouraged: why suppress ethics? (*b*) though philosophers dispute about the basis of morality they are agreed on the principles of morality sufficiently to allow the formation of a true science of ethics; (*c*) the science exists and is studied in all advanced communities. To (2) I say: the Hindu and Parsi families which seek our education are practically monotheists, or sufficiently such to accept the course of ethics.

I am tempted to add a suggestion or rather a question. The natives hold very firmly that a system of morality cannot exist without religion. The Government stands on the principle of non-interference. It will not interfere with the religious convictions or practices of the natives; but it will not teach religion, nor will it pay the teachers of religion.

In England, Government-aided voluntary schools—that is, schools maintained by bodies holding distinctive religious creeds—are allowed to use the school buildings for religious teaching out of the fixed school-hours.

Might not the Government allow the three great communities—the Hindus, the Muhammadans, and the Parsis—to name each a religious teacher and allow him, under proper regulations, to give religious instruction in one of the class-rooms out of the fixed school-hours.

The teachers would be accepted by the Educational Department; for discipline, &c., they would be under the control of the Department.

Each community would pay its own teacher.

The attendance would be perfectly voluntary and left to the students or their parents.

The natives complain that our school system breaks up their traditional domestic education and substitutes nothing in its place. Government might perhaps allow the three chief communities to avail themselves of the school organization and the school accommodation to supplement the home instruction.

8. The scope of rules of discipline in schools where the students reside at home:—They ought to secure (1) punctual attendance; (2) good conduct in class; (3) application to work; (4) deference to superiors and Professors; (5) proper behaviour to companions.

I would forbid corporal punishment after a certain standard, and vexatious and humiliating punishments, often inflicted on the little fellows by young teachers. No superior who imposes a corporal punishment should be allowed to inflict it himself.

The more severe punishments might be disqualification to contend for a prize, putting back from an examination, expulsion. Punishments should be rare, imposed deliberately, very rarely remitted.

9. I should be against a limitation of age. The Principal can always refuse a scholar who appears too old for the class he would have to join.

The practice obliging dull boys to remain in the same standard more than one year seems to be highly objectionable.

10. I would keep the conduct marks quite distinct from the study marks. Certificates for *very good* only might be given at the end of the year.

11. On the suggestions in paragraph 21 in letter No. 10—383:—

(1) Monthly and extraordinary meetings seem frequent enough.

(2) I dislike the punishment by fines under any form: it presses unequally on different boys; it reaches the parent, rather than the boy. Expulsion is an excellent punishment, when deserved. Rustication I do not like; it is often no punishment to the offender. Lesser offences punishable by rustication I would visit with loss of marks for conduct or for studies, disqualification for prizes, putting back from examination; greater offences I would visit with expulsion.

(3) The punishments of expulsion, putting back from examination, disqualification for prizes, ought to be inflicted by the Principal only. Minor punishments the Professor might inflict without reference to the Principal.

Morality and good conduct will be best secured where the Principal and Professors work together in presence of the boys; where the Principal visits every class regularly and makes his remarks on the report of the Professor. The hand of the Professor is strengthened; and the hand of the Principal is felt everywhere.

I add a few general observations—

(1) The tendency seems to be towards lessening the European element in the schools: I would strengthen it, if possible, from Europeans who have spent some years in India.

(2) The study of English is on the decline. It ought to be greatly encouraged. Without the English language there will not be English ideas, English education, or English discipline.

(3) The very young boys ought to be kept more separate from the older boys. The little fellows take airs, become unruly at home and grow into turbulent irreverent youths.

(4) Very large classes ought to be avoided. Few masters can effectually control or teach more than 30 boys.

(5) The species of gambling at the examinations is a great evil and should be put down by severe penalties. Hundreds present themselves who know they are not prepared: hope for a lucky chance: perhaps copy from neighbours, and have recourse to endless tricks.

These are the thoughts which occur to me.

Opinion, dated 10th July 1888, from Ráo Bahádur Krishnaji Laxman Nulkar, C.I.E.

I have the honour to acknowledge the receipt of your letter No. 381, dated 29th February last, inviting an expression of my opinion on certain suggestions made by the Government of India on the subject of discipline and moral training in colleges and schools.

2. I will first briefly answer the eleven questions put in your letter under acknowledgment:—

I.—Such discipline and moral training must begin with the normal schools and colleges. These institutions should be removed from the midst of cities, where they are at present, to a convenient distance, and located in proper buildings, including boarding-houses attached, the masters being required to live on the premises, and to control the conduct and training, physical and intellectual, of the pupils, and otherwise exercise effective supervision over the institution, similar to that of a first-class public school in England or Germany. The chief aim of these institutions should be to train up young teachers able to improve the general condition of the vernacular schools as regards discipline and moral training, and thereby help the middle-class schools by feeding them with pupils better grounded in these respects than is the case at present.

II.—I would strongly recommend the establishment of an English normal school for giving a special training to young men who intend to follow the career of teachers or schoolmasters in the middle-class schools. The P. E. or higher degree to be the qualifying test for admission. Small stipends to be given sufficient to maintain the candidate during training. This training need not extend beyond one year, and should include a thorough knowledge of the administration of public schools in England and Germany, the residence of teachers and pupils and general personal supervision being similar to that proposed for vernacular normal schools in answer No. I.

III and IX.—Government should establish and maintain at least one Arts College in each Presidency with complete staff of Professors capable of teaching up to the highest European standard in all the usual branches of knowledge taught in such colleges. The Principals and Professors in those branches of knowledge in which the European standard of advancement has not been attained in India, should be European gentlemen of the highest culture procurable from Europe. In order that it may serve as a model, this institution should be purely residential, both for students and Professors. No day-scholars should be admitted and the strictest possible discipline should be exercised, the Professors being helped in this by a resident Superintendent or Fellow. In other words, such colleges should be conducted on the best models presented by England and Germany. I would exclude young men who have begun to live a married life. Such a rule may be at first evaded in some

cases and detection may be difficult, but this need not deter Government from its introduction, just as no strong Government is deterred from introducing just laws even among the most backward people. Such evasion must gradually become less and ultimately cease. A rule regarding age for the different standards will help in carrying out the rule as to marriage. Those who object to such rule can go to the many private colleges, aided or otherwise, where such a rule may not be insisted on. This rule about age—limited at first to a few model institutions—may be unpopular in the beginning, but I would treat such unpopularity as senseless and trust to the reform justifying itself by the results.

IV.—I believe the subject of inter-school rules has been receiving due attention from the Department of late, and I would leave the question to be decided by a mixed committee of Inspectors and heads of private and Government schools, presided over by the Director; the rules they may pass being revisable annually if necessary by the light of fresh experience.

V.—All high schools should be at a convenient distance from thick parts of towns and cities, and efficient playgrounds should be attached to all as an indispensable part of the training given in the schools.

VI.—In the present social condition of India, the use of monitors must necessarily be confined to the schools, and during school-hours, including the hours of recess. The monitors should act as a kind of intramural police to help the class teachers and head masters in maintaining discipline and general supervision. I would strictly prohibit the use of pupil-monitors as teachers, because such use is certain to be abused and to prove otherwise mischievous.

VII.—No special lessons on personal conduct need be introduced. Correct notions regarding personal conduct should be instilled into the minds of the pupils in the course of studies of such books as Chambers's *Moral Class-Book*, Smiles on *Character* and *Self-Help*, biographies and history. Masters and assistants trained in normal schools should be specially instructed in the performance of this important part of their duties.

VIII.—The scope of discipline in schools established for day-scholars must necessarily be limited to school-hours, but much could be done even during this limited time if rules were framed and strictly carried out requiring class-teachers to keep an eye on the behaviour of every boy in the class. A manual for the guidance of teachers should be framed. At present no proper supervision exists, and truants sometimes disappear from their classes undetected after the first roll-call. This happens even in some of the first-class high schools. All discussion of politics between teachers and pupils or among the pupils themselves should be strictly prohibited. This is so far from being an idle suggestion that such discussions, desultory though they may be, are known to be indulged in. Such practice is calculated to do infinite harm and interfere with the future healthy development of the young minds subjected to such unhealthy exercise by teachers who by no means themselves entertain correct ideas on the grave subjects on which they air their opinions before their pupils.

X.—A system of marks for conduct may be introduced with rewards for exemplary conduct, but as a rule such marks should have no specific influence on the results of examinations, except perhaps in giving a preference in scholarship examinations to a particularly well-behaved boy over one who is not so, if the difference in their respective performances is not greater than, say, 10 per cent.

XI.—The suggestions in paragraph 21 of the letter from the Government of India commend themselves to me. But the rules therein suggested are in themselves insufficient to make the moral supervision by Principals and Professors over students in colleges more effective than it is at present. In order to influence for good the sentiments and habits of students, the Principals and Professors should be selected specially for their fitness for the posts and not because they belong to a particular grade in the service; they should reside close to the colleges and freely mix with the students at all times, and influence the latter by both precept and example. It should be distinctly understood by the learned gentlemen holding these important offices that their duties, which begin in the lecture-rooms, are not to end there as at present, but that such duties include constant supervision and study of the

peculiarities of each student under their charge as far as possible, in order that they may be instrumental in producing types of high character on the European model.

3. At present our high schools and colleges simply compete in passing the highest number of candidates for University degrees. Under this system they have succeeded, in the course of the last quarter of a century, in flooding the country with a large majority of "half-educated" youths, devoid of all the solid qualities for which we have a right to look in the young men who receive a University degree. A system under which an increasing number of young men are passed annually as "educated" simply because they have, in the great majority of cases, produced on paper a minimum quantity of book-learning within a given space of time, could not but prove mischievous when no attempt is made to mould their moral character and general culture on the Western model. Even the intellectual results are on the whole every superficial, and in the absence of the moral element which forms the most prominent factor of the European theory of education, it is a wonder that the result has not been more disastrous. It would have been so in any European country subjected to such a one-sided process of intellectual development. The simple loading of the memory with Western book-learning, without the Western culture and without a general development of the mind and character on the Western model, must prove in the long run as disastrous as loose gunpowder spread broadcast among people ignorant of its proper use.

4. The reforms which are suggested in the foregoing answers to questions involve among other changes some extra expense. Measured by a rule of proportion, the present educational grant is too small compared with the revenues of India; but since it is hopeless to expect an addition to it at present, I should prefer a judicious retrenchment and re-adjustment of details to meet the increased outlay necessary to carry out the reforms. It would certainly be a choice of the lesser evil. The extra charges of establishing normal schools and colleges on an improved model to train better teachers and masters for vernacular and English schools could be met by abolishing some of the Anglo-vernacular schools in places where similar private institutions have sprung up and which are ample for all present local wants. On similar grounds two or three of the high schools will admit of being closed to enable Government to improve one of the present colleges from the funds so released into a model residential institution entirely on the best European model.

5. For a thorough reform of this character, an energetic reformer is wanted at the head of the department, cordially supported by Government under a sense of great responsibility to remove a most serious and fast-growing evil. It would not be possible to carry out this reform through the agency of cynical or despondent philosophers, who may treat all reform with ridicule and look upon any improvement of the existing state of things with supine hopelessness. There is also another danger to be guarded against. Reforms or radical changes must always be unpopular in a country like India. The general defects of character of the "educated" natives complained of must in themselves incapacitate them to appreciate these reforms at their proper value. Government should therefore be prepared to meet with equanimity a considerable amount of present unpopularity, and patiently leave results to justify the measures.

6. The strongest Governments in the world must apportion their strength among the different departments of the administration according to accepted notions of the comparative importance of each. It appears to me that in India a fundamental error has occurred in placing the Department of Public Instruction where it is in this gradation of comparative importance. The "Army" and the "Finance" necessarily lead this gradation, which unhappily ends with "public instruction." If the intellectual and moral elevation of the people of India to the highest European standard is a necessary factor in the permanent stability of the Empire—as it is undoubtedly to be the crowning glory of England—this department of the Government should not be allowed to lag so far behind the general administrative and material improvement of the country. It has undoubtedly lagged behind the general legislative and fiscal reforms, railways, telegraphs, and other departments of material progress. For an effectual reform of the nature which the Government of India have in view, it is necessary to allow the Department of Public Instruction to take its proper place in the general machinery of Government; the same care as to recruitment, officering, and internal administration being bestowed on it as is given to the Army and Finance of the country. Just as the Army is watchful of the external foe, the Department of Public Instruction should watch the internal one. There is no greater danger to a country's progress than rising generations of ill-trained and ill-conditioned youth and manhood. This danger is far from imaginary to any country, and it behoves Government to give to it a due share of attention. Just as no vested interests are allowed to interfere with providing the very best men available to fill important military commands or the offices of finance ministers and heads of the executive charges, the great political and moral danger of allowing the Department of Public Instruction to be sacrificed to

personal or vested interests should be fully appreciated and rigidly guarded against. This important department of the administration has hitherto suffered more from inadequate attention to this cardinal principle of "men for the service," than from any other cause or causes put together.

Opinion, dated 31st May 1888, from Ráo Bahádur Mahadev Govind Ránade, M.A., LL.B., C.I.E., Special Judge under the Dekkan Agriculturists' Relief Act.

With reference to your letter No. 381, dated 21st February 1888, in the Educational Department, forwarding to me a copy of the Government of India circular letter No. 10—383, dated 31st December 1887, and desiring me to submit my views as to the best practicable means of carrying out the suggestions of the Government of India on the subject of discipline and moral training in schools and colleges, I have the honour to submit the following observations.

2. I have for a considerable time past entertained decided views on the general question raised in the Government of India circular letter. I have always been of opinion that the policy of imparting purely secular instruction pursued by Government in regard to schools and colleges attended by Hindu students has been from the first indefensible. Both by birth and culture, by their past traditions and present surroundings, the Hindu nation, in all the varieties of the sects and cults that divide it, is pre-eminently a religious people. Every act and detail of daily life is sanctified by the offices of a religion, and at stated times in the birth, initiation, marriage and death ceremonies, in the four well-known Ashrams, in their daily obligation to pray and worship thrice a day, religion plays the chief part, more so than in many other communities, such as the Christian, Muhammhdan, and Budhistic and Zoroastrian communities. And yet while each of these communities have insisted and been encouraged to insist upon the necessity of religious and moral teaching in denominational and sectarian schools, the Hindu community alone has been subjected to a long course of instruction from which religious and moral discipline have been scrupulously excluded. The difference of sects does not explain this action, for this difference is no less marked among the other communities. In Burma the children are allowed to attend the monastery schools which receive a grant for secular instruction given. The Muhammadans have their own schools where the Koran is taught, and the Christian schools and grant-in-aid missionary schools teach Bible classes daily. I have always regarded this special exclusion of religious instruction from schools attended by Hindu boys as a radical defect which seriously interfered with the main object of education.

3. I do not think that the policy of religious neutrality adopted by Government made such exceptional treatment of Hindu schools necessary. At the most, it could only be urged as a justification for not appointing salaried Hindu priests and preachers to do the work which is done by similarly qualified persons in the other communities. But the Hindu community could easily make its own arrangements for a voluntary agency if Government desired it or permitted the utilization of such agency. There is nothing unreasonable in insisting that the master in the school should occupy for all purposes the place of the parent at home, if the school discipline is to bear any real fruit. The religion of the parents is the one which should be insisted on as the discipline for the education of the children. The teaching need not be denominational or sectarian, for there is a sufficient unity in the Hindu faith and tradition to make it possible to impart religious training to the vast majority of the boys on the same common platform. I insist strongly on this point, because unless supported by the religious sanction, lessons in moral training and discipline can never take root. The "greatest good of the greatest number" philosophy never made a man moral or virtuous. If the Government is now anxious to enforce moral teaching and discipline, I think it must deal with the Hindu schools on the same principles which it enforces in Christian schools. As observed in the Government of India's letter, as long as the sphere of direct State education was confined within comparatively narrow limits, the evil did not assume any threatening proportions, because the vast majority of the indigenous schools were conducted on the system which included religious teaching in a rudimentary way. Since the gradual development of the State agency has narrowed the scope and number of indigenous schools, the evil has become manifest. I am aware that it is almost now impossible to secure a reconsideration of the principles which have led Government to impart only secular instruction in schools and colleges, and that the only escape out of the difficulty is a return to the old system of schools maintained by private indigenous agency, and supplemented by Government grants, where religious and moral instruction may be given in the same way as is now done in Christian, Muhammadan, and Budhistic schools.

4. This, however, must be a work of time, and in the meanwhile something must be done to check the evils of a purely secular system by devising such checks of scholastic discipline and moral training as are not inconsistent with the policy of religious neutrality.

5. Turning next to the particular suggestions made by the Government of India and noted *seriatim* in your letter as points I—XI, I wish to suggest that—

(1) In the case of male and female normal schools, control can easily be made more strict than it is by enforcing the residence not only of the students, which is generally done, but also of the Principal or Vice-Principal on the premises. The students in the Poona Male Training College are accommodated in a house situated in a very crowded locality, and far from the college where they attend, and neither the Principal nor Vice-Principal lives on the premises. The arrangement at Dhárwár is more satisfactory. At Ahmedabad it is not equally satisfactory. The students in Poona are supposed to be under the superintendence of a kárkún on small pay, which superintendence can never be effective. As a rule the students attending these colleges are poor young men whose straitened means form their best protection against the temptations of a city life. The discipline as to residence and regularity of work might easily be made more strict with advantage to all, and without any large addition to the cost of the school. I would also encourage in their students a greater devotion to Sanskrit studies so as to fit them to be the purániks in the villages where they are sent to serve. In the absence of this knowledge, the village schoolmaster fails to secure a hold on the affections and reverence of the parents of the boys. In the Normal College itself a system of præfect scholars charged with the responsibility of watching over the conduct of their juniors, might well prove successful. There is no playground attached to the Normal School. A small gymnasium is attached, but physical exercises are not enforced as a duty which may not be shirked. The village schoolmasters should all be sufficiently trained to be able to guide and teach the boys in the playgrounds and gymnasium which should be attached to every school. In these several ways the qualifications of the Normal College students can be very sensibly increased so as to fit them to be useful teachers. There is not much complaint of any irregularities in conduct on their part, but their virtues are cultivated on the negative side. The discipline should be more directed to inculcate positive virtues.

(2) In regard to the second point, my impression is that a Normal College for teachers in English schools will be a very desirable addition to the present system. If this addition is not thought of on account of the additional cost, a plan of having a reserve of apprentice masters may be tried by attaching them to the staff of the great High Schools of Bombay, Poona and Surat, and requiring a certificate from the head masters of these schools that the apprentice masters have learned their work, and are qualified to be sent out in independent charge elsewhere. The system of teaching suggested by the Rev. Mr. Stow and others ought to form a part of the discipline enforced upon these apprentice masters. The same disciplinary course ought to be regarded as a qualification for Deputy Inspectors' and Assistant Deputy's places.

(3) In the Arts Colleges where residence is more or less generally in vogue, I would make (1) residence compulsory for all students; (2) one or more of the Professors should, as far as possible, be celebate, and in the case of such Professors residence in the college premises, and free intermixing with the students at play and pastimes, will be of the greatest value; (3) married Professors are not likely to be half so useful, but even their residence will exercise a salutary check, and should be encouraged; (4) the resident Fellow or Superintendent does not exercise efficient control, and it is necessary that in each class or division one or more of the senior students should be asked to act as præfects, and watch irregularities and lapses and bring them to notice; (5) the powers of fining and rustication and imposition of tasks should be largely availed of; (6) a uniform over-dress should be made compulsory during college-hours and during the day; (7) stricter rules should be enforced against irregular attendance or leaving the college at inconvenient hours; (8) physical exercises of all sorts should be made a compulsory course on all students, and proficiency in them have a value attached to it of its own by the side of the purely intellectual qualifications.

(4) As regards inter-school rules, I understand that the practice at present in force only specifies that no arrears of fee are due. There is no mention made of the studies and the standards or of the conduct of the student who leaves one school to enter another. All these details should be insisted on.

(5) I have already stated that playgrounds can and should be attached not only to high schools but to all primary and secondary schools. It should be a regular part of the teacher's or assistant teacher's work to go with the boys to the playground, and help them by encouragement, advice, and example if necessary, to take interest in the work. The success of several taluka schools where playgrounds and gymnasium are attached has been remarkable. The attendance is larger and more regular, and the boys come to their studies with a freshness and zeal which it is impossible to secure otherwise. It does not matter if the playgrounds are at some distance. Drill should be made compulsory on all students. They should go together and return together in regular rank and file and be accustomed to obey commands spontaneously. The local municipalities can easily be induced to supply this defect.

(6) I am not much in favour of the monitorial system as a help in teaching. If intended for purposes of watching over the conduct of young students during school and out of school hours, they will be of much value. In my younger days the system was in vogue and produced happy results. The monitor should be chosen not by the schoolmaster but by the boys from among their own body, partly for his success in studies as well as for his powers of command and regular habits. In this way his authority will be more willingly obeyed. He should be liable to be dismissed from that duty if a vast majority of the boys so desire.

(7) Such lessons are even now given in well conducted schools both in class and out of class. There is no reason why the same thing should not be done on system and as a regular part of the teacher's duty. The difficulties are more imaginary than real where an earnest teacher sets about the work. As a help to the teacher, the existing school-books should be revised, and selections made from authors who have expressly dwelt upon the importance of good character.

(8) The scope of discipline in respect of students who reside at home cannot be so strict or thorough-going as in the case of students who board and reside on the premises. But regular attendance, regular play under the eye of the master, drill and physical exercises, conduct marks, obedience to the præfects or monitors, imposition of tasks in place of bodily punishment which should be reserved only for very flagrant cases,—all these arrangements are possible in such schools.

(9) The limitations of age are practically enforced by the circumstances of the poor students. Boys commence English generally at 12 and leave high schools at 21. The limits cannot be uniform for all classes, but the limits of 15 and 22 will be elastic enough to cover all cases.

(10) I think that the system of marks for conduct can be usefully introduced, and should, like the marks for physical exercises, be included in the general result. It may be some very bad boys have turned out great men in after-life, but as a rule a boy bad at school is a failure in the outside world. Conduct marks will help the teacher to exercise a better control over his boys.

(11) I agree with those who think that the powers mentioned in paragraph 21 should be conferred on Professors both collectively and individually. There is no chance of any real abuse of these powers, and the reserve of such powers is the best security that there will be very seldom any occasion to enforce them.

Opinion, dated 11th August 1888, from the Honourable Kashinath Trimbak Telang, M.A., L.L.B., C.I.E., Barrister-at-Law.

I have now the honour to submit, for the consideration of His Excellency the Governor in Council, my opinion on the points referred to in your letter of last February in connection with the subject of discipline and moral training in colleges and schools. I must, however, at the outset apologise to His Excellency for the long time for which your letter has remained unanswered. The delay has been due partly to very indifferent health during the earlier portion of the interval that has elapsed since your letter came to hand, and which compelled me to leave Bombay for upwards of two months last summer; and partly to the heavy work, professional and other, which I have had to attend to in the later portion of that interval.

Before dealing with the specific questions contained in your letter under reply, I should like to say a word in reference to the remark with which its second paragraph opens. In that remark we are told by Government, on the very threshold of this important inquiry, that any "large additional expenditure" is not to be thought of, and that "circumstances are unfavourable" to the adoption of the residential system in Government schools. I say

nothing upon the subject of expenditure at present further than this, that having regard to the very small, not to say insignificant, proportion of the general revenues of the Empire which is at present devoted to the advancement of education, I cannot bring myself to acquiesce in the justice or propriety of the determination, further emphasized recently by the Government of India, against the increase of an educational expenditure. And I will venture to add that, in my humble judgment, such a determination is entirely unjustifiable, when the increased expenditure is needed for increasing the efficiency and improving the quality, *in the directions contemplated*, of the education imparted in our schools and colleges. But having said thus much, I am content to forego any further discussion of this point on the present occasion. And passing to the second point touched on in the remark excerpted above, I beg leave to observe that although the residential system may not be at once adopted in all Government schools without exception, I do not see what there is in our "circumstances unfavourable" to its adoption in two or three particular centres by way of experiment. The extra expenditure required to work the system to this extent, cannot, I am persuaded, be with any propriety described as "large." But I shall have to say something more on this point in the sequel.

I turn now to the specific questions contained in your letter. I am not in a position to make any suggestion in regard to a stricter exercise of control over normal schools. But I would strongly recommend the preparation of a manual for the use of all normal schools, which should be not very large, but also not altogether of a dry and sketchy character, and which should contain a practical and pretty detailed account of the methods of management of schools followed in the great public schools of England and the Continent. The manual should contain, for instance, a pretty exhaustive account of the discipline and regulations enforced by such a man as Dr. Arnold at Rugby, together with a description of the every-day life of the place under that eminent teacher. Around this central topic, supplementary information might be arranged in appropriate places, relating to the management of such institutions as Eton and Harrow, also of some of the best colleges of Oxford and Cambridge, and further of similar institutions in Germany and elsewhere. Such a manual, prepared by a person possessed of practical acquaintance with some of the institutions alluded to, and also with the conditions of school and college life in India, might prove of the very greatest utility. The teachers in our schools and colleges, both vernacular and Anglo-vernacular, will, by its instrumentality, become familiarized with the notion, which has not been generally accepted or assimilated by our teaching classes, that the true functions of an instructor of youth are not confined to the intellectual development, but extend to the refinement of the whole nature of the persons under instruction. Having myself been a teacher, though only for a few months, and nearly a quarter of a century ago, in one of our great public schools, I am in a position to say that the teacher's responsibility outside the sphere of intellectual instruction is not appreciated at all, except in rare and exceptional instances.

In regard to the second question, it appears to me that the system which I understand to be in vogue in Bombay might, with a little improvement, be made sufficiently good for all practical purposes under existing circumstances. That system I understand to be this Every new candidate for the office of "secondary teacher" in our Education Department is first employed in one of our largest high schools there to serve an apprenticeship for his office, and when he has thus received a practical training for his work, he is transferred elsewhere as occasion requires. My suggestion, in reference to this system, is that it should be somewhat further developed, and its practical working made more thorough and efficient than, I believe, it has been in actual fact in the past. Thus I would suggest that at the head of one of our great high schools we should have a *really efficient* European Principal; one who has himself been educated first at one of the great English public schools, and afterwards at one of the universities. It is, of course, the very essence of this suggestion that the European Principal contemplated should be a really efficient teacher,—that is to say, an excellent administrator and a fair scholar—not one of those superlatively unsatisfactory men whom our Education Department imported many years ago, and who made the name of European head masters of high schools a by-word amongst us. If the services of such an officer as I have described are secured, the next thing to do is to let him understand that although he is to be the head of a great high school preparing boys for the Matriculation examination of the University, he is not to be that alone, but he is also to act as the head of a great normal school for "secondary teachers," and that both these functions are deemed by Government to be of capital importance. Under such an officer, and with the help of such a manual as I have sketched out above, I think the alumni of our University will turn out as good teachers as any system practical in Bombay can secure. I think that the High School, which is to serve the double purpose here indicated, should be the one in Bombay, where we possess *inter alia* the great advantage of having under one roof teachers and boys whose vernaculars are the

two great vernaculars of the Presidency. The teachers trained in such a school will be qualified for employment throughout the two great divisions of the Presidency. Doubtless, Sind and the Kanarese country will not be as well served under this scheme as the Maratha and Gujarathi districts. But this is a defect in the scheme which cannot be cured to the full, except by having in the Presidency three such schools as I have described. And, on the other hand, a partial cure may be secured by providing, as may be done without much difficulty, that the head of the Bombay school should, say once a year, spend a week or two in visiting one high school in Sind and one in the Kanarese country, for the purpose of giving them the benefit of his ideas and experience. One further part of the scheme may now be stated. It is not an essential part of it, and is quite severable from the parts already indicated. It consists in attaching to the regular staff of the Normal High School a certain number of select men who are candidates for employment as secondary teachers. These might, under such arrangements as the Principal made from time to time, work for a certain reasonable period under his direct supervision in the school before actual appointment, and might afterwards be taken on to the regular staff as occasion arose. Such an arrangement will not be found to be objectionable, when canddates for office in our Education Department are very numerous.

With respect to the third question, I am of opinion that the system of control and discipline to be enforced on resident students at college should be more strict than the system—some would say the want of system—which prevails at present. I believe there is a very strict code of discipline in Oxford and Cambridge; and I am of opinion that a set of rules, based on those which are in force there, and adapted to the different circumstances existing in India, might be prescribed here with advantage. Experience of their actual working might afterwards suggest further additions or modifications. But, to start with, I would adapt as nearly as possible the principles of the code of discipline observed in the English Universities. I do not think that the resident Fellow can always be trusted to exercise the strict control which ought to prevail in these institutions. I think it is almost essential that provision should be made for resident Professors. In suggesting such a provision I must point out that there need be no alarm felt on the score of its "involving large additional expenditure." I have had conversations on this subject with several of the present Professors, both of Elphinstone and Deccan Colleges. I believe I am not mistaken when I say that they all appreciate the value of the suggestion I have made, and that they are not unwilling to help in carrying it out. To them it would be most convenient to have reasonably commodious quarters in close proximity to their colleges. And I am confident that reasonable arrangements made with them as regards rents will bring to Government the full amount of the interest on the capital invested in providing such quarters. Even if there was a loss of a few hundred rupees per annum on this as a purely financial speculation, although I think there need be no such loss, I should be prepared to say that Government ought to undertake such a loss without any hesitation. If this suggestion is adopted, the resident Professors will readily understand that it is their duty to keep an eye on their pupils even out of college-hours, and they will be in a position to perform that duty. And I do cherish the hope that if Professors and students are thus brought daily into contact with one another outside the regular round of college lectures, their mutual relations will be even more fruitful of good than they have hitherto been. Even in the less close and intimate contact of Professor and student which the present system necessitates, indications of such good may be noticed in many instances. And I own that I look forward to the further development of this source of good as the most important element of academical reform in the immediate future.

In regard to question four, I would refer to paragraphs 351-354 of the Report of the Education Commission (which are partly extracted in the letter of the Government of India) as containing views on the subject in which I generally concur. I would only supplement what is there stated, by the suggestion that the rules to be framed by the Education Department in consultation with school managers should be submitted for opinion to some gentlemen not connected either with the department or with school management, but taking an interest in education, in order that the dangers pointed out by the Education Commission may be minimised. The consultative board, the establishment of which I recommended to the Education Commission, on the authority of Sir Raymond West and of the late Mr. Matthew Arnold, would, if established, have afforded a most satisfactory body of referees on such a subject as that now under notice. But the Commission, although by a very narrow majority, declined to recommend the establishment of such a board, and the matter has never been taken up since.

In regard to the fifth question, I am not in a position to offer any suggestion. I can only say generally that playgrounds ought to be attached to every high school, and should be in as close proximity to the school buildings as possible. The masters also should understand that they ought now and then to join in the sports and games of the playground, so as to recommend them to their students by example, and not merely by precept.

Adverting to the sixth question, I must say that I am not very sanguine about the success of the monitorial system. We used to have monitors in Elphinstone School in the days (1859 to 1864) when I was a pupil in that school. My impression of the system, as it then existed, is not favourable. In 1864, a few months before I left school, it was put on a somewhat different footing by the then Principal, Mr. W. J. Jeaffreson. Subsequently it was started again, I believe, after a period of desuetude, by Mr. H. P. Jacob, under the name of the prefect system, and was by him pronounced to work well. Recently Mr. V. A. Modak has again spoken in high terms of its operation in Elphinstone School. I have not been able to ascertain the precise extent of success which has attended the operations of the system. But I do not think that that or any other similar system can succeed except under the very watchful and close supervision of the class master. With such supervision, coupled with great care in the initial selection of monitors, I am disposed to think that the system is one worthy of being tried on a larger scale than it has yet been.

In regard to question seven, my opinion now is identical with that which I expressed in my separate minute recorded with the report of the Education Commission, p. 610 *et seq.* Obtrusively didactic lessons, if I may so call them, are not, in my judgment, likely to do much good. But I do not think it will be amiss for teachers to be made to understand that it is their duty during the whole of their hours of instruction to take any suitable opportunity that offers of pointing the attention of their pupils to the moral lessons, which encounter them, so to speak, on the way. A great historic event, or a fine passage in literature, will often afford a better text for a genuine moral lesson than a hundred "wise saws" such as "honesty is the best policy" and the like. I can, of course, quite imagine even "a lesson on personal conduct," of what I have called the "obtrusively didactic sort," being made an instrument of great potency and efficacy. But this can hardly ever occur, I think, where the lesson is, as it were, delivered to order, at stated periods; and in any event, it requires, in my opinion, extraordinary mental and moral gifts to make such lessons really useful in "moulding the character." This "moulding of the character" is an operation of much subtlety, not to be successfully performed by such mechanical means as ordinary "lessons on personal conduct."

In a neighbouring presidency there has been a great aided institution in existence for nearly half a century—one of the best of the class to which the Government of India is disposed to look for a "solution" of the "difficult problem" how to "form the tone of a boy's mind." Of that institution, its respected Principal, the Rev. W. Miller, wrote as follows in 1882: "Moral training has been the special aim of this institution. That training has proceeded on what is in my opinion its only solid basis, *viz.*, religious instruction. Four hours a week is the time devoted to this subject in all classes of the college." Here then the method of "solution," of which the Government of India has solemnly announced its approval, has received a very fair trial. And I ask whether "a healthy tone of feeling, self-restraint, reference for and submission to authority"—all which the Government of India alludes to in its letter—have been "created" by the system which it approves? The answer is afforded by that extraordinary outburst in the Madras Christian College which created such a sensation in educational circles last summer. Dr. Miller himself is reported to hold the opinion that this commotion in his college is due to the sinister influences of the men who have never been under his personal supervision. This may be so. Having had the pleasure of being associated with Dr. Miller on the Education Commission, and therefore knowing something about him, I can readily believe that his explanation of the disaster is correct. But even if it is correct, it does not affect the opinion above expressed, but rather supports it, inasmuch as it shows that even with the traditions of half a century the system has broken down when the men to work it have been changed. If this is said to be an extreme case, a case of accidental and temporary alienation, I will not insist on the reply that extreme cases are the tests of principles, or that it is in crises when circumstances are favourable to alienations that two such divergent policies as those which the Government of India has observed upon are properly judged. I will, indeed, freely make the concession, that one such occurrence affords no fair argument for condemning the system. But in making this concession I must point out that the instance I have adduced is nevertheless not one devoid of value. The Government of India says—"In aided schools religious instruction may of course be freely given, and the Governor General in Council will be sincerely glad if the number of aided schools and colleges, in which religious instruction is prominently recognised, were largely increased. It is in this direction that the best solution of this difficult problem can be found." I beg to point out that the instance I have cited furnishes a strong argument for very considerably modifying the view here expressed—"By their fruits ye shall judge them." And I venture to say that with such an instance before us, it is impossible to assume, as a matter of course, that the religious instruction imparted in Christian missionary colleges—the only institutions at present existing of the sort contemplated by the Government of India—does produce a type of character higher than that

created by the secular system of the Government colleges, in respect of "reverence for and submission to authority" or any of the other virtues which are so much to be desired. Dr. Duncan, of Madras, and our own Principal Wordsworth, pointed out before the Education Commission that the Government system is not deficient in providing a due amount of nourishment for the moral nature. And one of the first *alumni* of the aided institution in our own Presidency, "in which religious instruction is prominently recognised," has put on record his opinion that students of missionary colleges are not superior in *morale* to those of the Government colleges (see p. 362 of the second volume of the Appendix to Education Commission Report, Bombay). A similar opinion is implied in the evidence given by another of the oldest *alumni* of the same institution (see pp. 421-428 of the same volume). I cannot, therefore, at all admit that the evidence before us justifies the conclusion of the Government of India in favour of the extension of aided institutions, as expressed in the extract set out above.

But I must pass away from this topic. In answer to the eighth question, I would say that the scope of rules of discipline in schools where the students reside at home must be very narrow indeed; and I cannot imagine what matters such rules can deal with, other than regularity of attendance, regularity in the preparation of lessons and tasks prescribed, propriety of behaviour at schools, and other matters of a similar character.

In answer to the ninth question, I think there should be no hard-and-fast line as to age drawn by any general order. I am of opinion that the considerations which are urged in favour of limit of age, in so far as they are entitled to weight—and to a certain extent they certainly are entitled to weight—will be sufficiently met by a rule that the observance of a limit of age should depend on the discretion of the head of each institution, who should deal with each case not by an inflexible law but on its own individual merits.

Turning to the tenth question, I cannot say that I hope for much good resulting from "marks for conduct." I admit I cannot form a judgment on this point with much confidence, but, as far as I can judge, the system will be too cumbrous and also too mechanical.

Coming now to the eleventh and last question, I have only to reiterate the opinion I have already expressed in favour of any scheme which will throw Professors and students into closer relations with each other. In the Bombay Provincial Committee's Report to the Education Commission, my colleagues, Mr. Lee-Warner and Mr. Jacob, as well as myself, formally made a recommendation with this object. Mr. Wordsworth, in his evidence before the Commission, and also I believe on a previous occasion, had given his voice in favour of it. And I ventured to press it upon the attention of His Excellency the Governor on a recent occasion. If we have a good selection of Professors,—and I must say that we have often had reason to complain of the selection being bad,—and if we have a provision for such good Professors being brought into close contact with their students outside the period of college lectures, I am confident that that improvement of character which we all desire will result. Other aids, of course, will be of great value. And I do not mean to say that with these and other aids we may not sometimes meet with disappointment. But I do think that a system, properly worked on the lines I have indicated, must as a whole achieve success even greater than has been achieved by the system which has hitherto prevailed.

One word more as to the specific suggestions made in this connection by the Government of India in paragraph 21 of their letter. In regard to (*a*) I think a meeting every week will hardly be wanted, but otherwise the suggestion is a good one. As to (*b*) and (*c*) I think the powers there referred to should vest in the whole body of Professors, including the Principal.

I have nothing more to add on the present occasion in regard to the specific questions contained in your letter under reply. I will only, in conclusion, ask leave to say a word in relation to the general subject of this inquiry. I am prepared to accept the view expressed in the third paragraph of the letter of the Government of India to the effect that the general extension of education in India on the principles hitherto followed "has in some measure resulted in the growth of tendencies unfavourable to discipline and favourable to irreverence in the rising generation." I beg, however, to point out, in the first place, that the extent to which these tendencies have grown is very apt to be, and has in fact been, somewhat exaggerated; that similar tendencies have been produced by similar causes in other countries as is shown by Mr. Matthew Arnold among others, in his "French Eton" if I am not mistaken; and that such a result is only the extreme, though undoubtedly objectionable, form of the generally beneficent operation of a study of English literature and English history. I contend, too, that the principles which have hitherto been followed in our Government system of education are in no way incompatible with the adoption of adequate remedies for checking the growth of the tendencies referred to; and that the suggestion which seems to be sanctioned by the letter of the Government of India—*viz.*, that such adequate remedies can only be provided outside the pale of the Government system—is based upon conceptions which I profoundly dissent from, and which, in the existing conditions of educational and general progress in this

country, are likely in my judgment to lead to mischief, in so far as attempts may be made for their practical realisation. The "secular system," I am free to admit, is not without its own defects. But the system to which the Government of India seems disposed to look to supersede the "secular system" is tainted, in my judgment, with defects of very much greater gravity. In the debates of the Education Commission, and also in the separate minute which I placed on record, I endeavoured to indicate the views which I hold upon these and kindred questions. And if I repeat them now, I do so in order to emphasize the apprehensions about the future educational policy of the Indian Government which I entertain, having regard to the declarations contained in the letter of the Government of India, and the ultimate principles which appear to underlie those declarations.

Opinion, dated 20th July 1888, from Rámkrishna Gopál Bhándárkar, Esq., M.A., Ph.D., Professor of Oriental Languages, Dekkan College, Poona.

In reply to your letter No. 381 of 1888, Educational Department, dated the 29th February last, I beg to submit my opinion on the points mentioned in your letter and in that of the Government of India.

2. Though it is necessary to make rules for securing strict discipline and efficient moral training in our schools and colleges, still it appears to me that the necessity of having men who, by their character, habits and education, are qualified and have the will to observe and enforce them is greater. Schoolmasters, Professors, Inspectors, and the Director of Public Instruction have each got an important duty to discharge in connection with the matter. When all these are men of capacity and will, they will even, without any specific rules laid down for their guidance, effect a great deal more than indifferent men with stringent rules. It is therefore of the highest importance that all these offices should be filled by men possessed in a pre-eminent degree of the kind of ability required for the performance of the particular duties.

3. For the preparation of masters for primary schools we have training colleges. The principal teachers in these last are men who themselves have been educated at one or other of our Arts Colleges. There are no institutions for training masters for High and Anglo-Vernacular schools; and these also are supplied by our colleges. But even if there were independent institutions, the kind of education and culture which it is the purpose of the Arts Colleges to give is indispensable for a master in a High or Anglo Vernacular school; and independent institutions, if they should ever be established, would only have to add a short course of special or technical instruction. Thus, it appears to me, the efficiency of the whole system of public instruction depends on the efficiency of the Arts Colleges. And it is to the reform of these, therefore, that attention should first be directed.

4. But this is not the only reason why the reform of these institutions is such an important matter. The so-called body of educated natives, from which the lower grades of the public service are recruited, whose opinion becomes the native public opinion which makes itself heard, and on which the social, intellectual, and moral regeneration of the country mainly depends, is and must be composed chiefly of men educated at the Arts Colleges. In the rising generation of this body not only are "tendencies unfavourable to discipline and favourable to irreverence" and the "absence of habits of self-respect which find expression in submission to authority, temperate language, and deference to the judgment of those older than themselves" noticeable, but strength of principle and habits of earnest and serious thought do not appear to have been developed.

5. The co-operation of Government and the University is necessary for coping with these evils; and I will propose for adoption the following measures, some of which concern the latter body only:—

(*a*) It should be made a strict rule that none but first class Oxford and Cambridge men should be appointed to Professorships of English Literature, History, Philosophy, and Mathematics. Inferior men do not make good teachers and fail to inspire respect for themselves in the minds of students, and thus exercise no influence whatever on them.

(*b*) The Professors and students should be made to reside within the college premises.

(*c*) All the movements of the students should be under the guidance and control of the Professors; and rules of discipline of the same nature as those in force at Oxford and Cambridge should be introduced and enforced.

(*d*) The study of European and Indian History and Political Economy should be made compulsory on all candidates for the B.A. degree.

(*e*) The University examinations should be of a nature to test the thinking power of the candidates. No one, who has not given evidence of such power and has simply crammed his books, should be declared qualified for a degree. Great

care should be exercised by the Syndicate of the University in the selection of Examiners. He only should be appointed to examine in a subject who has devoted special attention to it, and who is himself engaged in literary pursuits. If such Examiners are not to be had in Bombay, the plan of appointing Examiners in England, getting question papers from them and sending the answers of the students to them to be looked over, should be tried.

6. As to the primary and secondary schools, one general suggestion I have to make is that moral text-books in English and the vernaculars suited to the age and standing of the boys should be introduced into all of them.. They should of course be written in an attractive style, the dignity of moral truth should be dwelt upon in a manner to awaken enthusiasm, and, where possible, illustrative stories from real life should be added. I have great faith in the efficacy of such a book from personal experience.

7. I will now briefly answer those of your questions on which I happen to hold a definite opinion and to which the above does not supply an answer.

II.—I think graduates of the University only trained in colleges reformed in the manner I have above explained should be employed as teachers in the secondary schools. They should not be allowed to make a convenience of these appointments, accepting them as they sometimes do to enable themselves to prosecute legal and other studies, and resigning them when they have qualified themselves for a profession. They should be required to stay five years at least in the Department.

III.—The resident Fellow cannot exercise sufficient control. The Principal and Professors should be made to live within the college premises. But if this cannot be done immediately, a man of an age and standing calculated to inspire respect should be appointed superintendent of resident students. No student should leave the premises without his permission. He should at 9 o'clock in the night see that every student is in his room and lock the door of the premises at that hour. He should notice every irregularity in the conduct of the students and report it to the Principal.

IV.—No student who has left one Government or grant-in-aid school should, within six months after his leaving that school, be admitted into another, unless he produces a certificate from his last schoolmaster.

V.—I think playgrounds may be attached to all high schools.

VI.—The monitorial system can be introduced with advantage only when the teacher of the class to which the monitor belongs exercises close vigilance on the conduct of the monitor himself. If the teacher is not qualified to do so, or will not do so, the monitor will simply become a bully and use his authority for his own advantage, and thus demoralize himself and his class-fellows. Such a result is known to have taken place.

VII.—In addition to the introduction of a moral text-book, the teacher should be required to avail himself of every opportunity, while engaged in teaching literary or historical books, to make remarks calculated to impress on the mind of his pupils the importance of correct rules of conduct. But I do not think regular lessons on personal conduct at stated hours should be given. This will have the effect of rendering moral teaching a cold formality.

VIII.—I think school discipline should, where possible, extend to the conduct of boys out of school also. If a boy or young man is known to have misbehaved himself when not in school, he should be punished by the schoolmaster.

IX.—As regards this point I think it is a matter of great importance that a dull or lazy boy should not be allowed to remain too long in a school. When a boy has been for two years in one class and is not fit to be promoted to a higher class, he should be dismissed.

X.—Good conduct should be taken into account in the distribution of prizes. In the school or college register the head master or Principal should make a remark every year against the name of each pupil as to his conduct; and a school-boy or college student, who seeks employment in the public service, should be required to produce a certificate of good conduct from the head master or Principal based on the remarks in the register. A system of marks for conduct has a tendency to render the whole matter merely mechanical.

XI.—The three rules given in paragraph 21 will in my opinion go but little way towards rendering the supervision of the Principal and Professors over students in colleges more effective and enabling them to influence the habits and

thoughts of the students. The first three proposals made by me in paragraph 5 alone appear to me calculated to produce the desired effect. Rules (*b*) and (*c*) are in force at present in our College.

Opinion, dated 13th March 1888, from the Rev. J. Mayr, S.J., Rector of St. Xavier's College, Bombay.

In reply to your letter, dated 29th February 1888, No. 381, I have the honour to submit the following observations and suggestions. The numbers prefixed refer to your letter of the 29th February.

Ad IV.—As for inter-school rules I beg to point out two difficulties, which render Rule VII, Chapter I, of the Revised Grant-in-aid Code, almost inoperative :—

(1) The dates of transfer of pupils from standard to standard are not the same in different schools.

(2) It is almost impossible in a city like Bombay to find out what school a pupil may have joined; out of ten boys who leave, *e.g.*, St. Xavier's High School, as a fact only one or two ask for a Leaving Certificate. This could easily be obviated if all the head masters were obliged to enter their new-comers at a certain centre accessible to all, and to enter not only the full name of the pupil but also his age, the name and the residence of his father, and the school he comes from, so as to make it possible for the head master to identify the pupil. For it happens very often that a pupil seeks admission in another school pretending that he has studied the previous standard at home.

(3) It may not be out of place to call attention to a yearly-increasing evil, which affects chiefly the VII and VIII standards of high schools.

It is the great leniency of the Bombay University in admitting candidates to the Matriculation examination. Rule 2, page 60, and Form A Certificate, page 113 of the University Calendar for 1887-88, makes it possible for any pupil of the upper classes to leave his school and to choose any other pupil as his guardian to sign his application and certificate. For the University authorities do not care to inquire into the character and educational standing of these guardians or private tutors. It would be too long to enumerate all the demoralizing effects of this rule. The fact is, that out of the 1,500 candidates who appeared last year from so-called private tuition at least a thousand are supposed to have been pupils of high schools having left their school within the year to appear privately.

Ad VII and X.—As for lessons on personal conduct, I have little confidence in theoretical instruction only, but I beg to point out the system which seems to me to be more practical and efficient and which is working well in several schools here in India and at home. It consists shortly in this :

Every teacher of a class gives monthly notes separately for conduct and application. The notes are one, one to two, two, two to three, three. These notes are handed over by him to the head master with oral explanations. The head master goes round through the classes at the end of the month to read them out publicly, accompanying this proclamation of notes with a short and practical address to the whole class, and with some words of encouragement or reproach to the individuals. The advantages of this system are these :—

(1) The head master is thus in contact with the teachers and gets in time an insight into the working of the class.

(2) It forces the teacher to reflect on his work and to confess his difficulties at a period of the scholastic year when the defect can still be remedied by the advice and authority of the head master.

(3) It makes the head master personally acquainted with the students, and lets them practically feel that they are not in the hands of an irresponsible teacher and that the teacher is supported by the head master.

In connection with the proclamation of notes, separate cards are given in token of merit, in proficiency and in conduct and application, so as to give also less talented pupils a chance of distinguishing themselves. A certain number of these monthly cards obtained in course of the year entitles to a prize at the end.

Ad VIII.—The scope of rules of discipline for day-scholars is in my opinion to secure—

(1) honesty with regard to examinations, certificates, excuses in cases of absence, &c.;

(2) decency in language and behaviour;

(3) civility in dealing with superiors, fellow-students, and strangers;

(4) exactness with regard to the observation of the rules laid down for the case of absence, leave, for the delivery of home-work, punctuality in attendance, &c.;

(5) to secure a certain number of hours for home-study;

(6) to assist the parents and guardians as much as possible in case of complaints against the pupil's behaviour and conduct at home;

(7) to facilitate as much as possible the free intercourse between parents and school authorities.

Ad IX.—Instead of a limitation-of-age rule, I would propose a rule according to which no pupil is to be allowed to stay longer in one standard than, say, two years. Such a rule would exclude old boys who are progressing well, and would exclude young idlers whom it might be difficult to reach by a limitation-of-age rule.

Ad XI.—(*a*) I am not of opinion that weekly meetings to be held by the Principal and the Professors (cf. Article 21, Government letter) are practicable, although three or four such meetings a year may be very useful and even necessary in cases of a college staff not living together under the same roof.

(*b*) As for the power of ordering the expulsion of a student for disorderly behaviour, I think that it was always exercised by the Principals; also against fines I would have no objections in case of necessity. I am, however, of opinion that our Indian students, especially in this Presidency, hardly require such extraordinary reprimands and measures.

(*c*) I would rather hesitate to give the Professors the power of suspending or fining students on account of the inconvenience which might arise in case of an appeal to the Principal. I am also entirely against suspending students from lectures, except in a very urgent case of disturbance or insubordination, in which a Professor might send a student out of the lecture-room with the order not to return without special permission of the Principal.

Ad Article 22, Government Letter.

I am of opinion—

(1) that taking into consideration the family from which our Indian student comes and the society to which he returns, he is in great want of some systematic moral training;

(2) that the good example and the virtues of the Professors exhibited during the short lecture hours are quite an inadequate means of imparting that moral tone in private and public life which our education must aim at;

(3) that, therefore, ethics as a complete philosophical system should be made obligatory to all, and not optional only for few B.A.'s as it is now;

(4) that a moral text-book based on the tenets of natural religion will not meet with any difficulty on the side of the natives, and that the objections raised against it by a few European Agnostics depends entirely on the choice of the individual Professors;

(5) that a most suitable boon for the purpose in these our circumstances would be Aristotle's Ethics and Politics,—the master-piece of a genius fairly emancipated from Polytheism and written before the days of Christianity; a book eagerly studied and commentated upon by the learned Moslems in the brightest period of their rule, and equally admired by the whole of Europe up to our days; a book read with ever-increasing interest at Oxford and London, and for which a special chair is reserved at Berlin and Vienna.

Aristotle's ethical system is based on strict logical method and contains the commonly received doctrines of human reason: the existence of God, the free will of man, reward and punishment independent of human sanction, the immortality of the soul, &c.

In recommending Aristotle's Ethics and Politics it is not my intention to urge the adoption as a text-book of a literal translation. Any modern book based on similar principles would serve the purpose.

(6) that the least which could or ought to be done is the removal of those books which are now prescribed in the II. B.A. for the moral philosophy group, *viz.*:—

(*a*) Sidgwick: Method of Ethics—a work rather destructive than instructive of morals, in which the fundamental questions of morality, such as the existence of God, the free will of man, are made doubtful by continual criticism, and in which Butler's Principles of Morality, taught in the same class, are refuted.

(*b*) Butler's first part of the Analogy with its probable arguments only is a dangerous weapon in the hands of an unscrupulous lecturer before ignorant classes, especially in these days of advanced materialism.

(*c*) Butler's Sermons, which present to the student fragments only of an incomplete system.

(*d*) Mill's I, II, and III Books, in which Fowler, the other text-book prescribed, is continually contradicted, and which cannot but produce confusion in the mind of the scholars and disgust with European philosophy.

These are the remarks and suggestions which came to my mind after a careful perusal of the Government letter on the subject of discipline and moral training in colleges and schools.

Opinion, dated 6th July 1888, from the Rev. D. Mackichan, M.A., D.D., Principal, Free General Assembly's Institution.

In acknowledging your communication, dated the 29th February 1888, forwarding a copy of the Government of India's letter dated 31st December 1887, on the subject of discipline and moral training in colleges and schools, I have to apologize for the lateness of my reply. I found it to be impossible amid the pressure of college duties to give the subject of your letter the careful attention which it demanded, and I had therefore to defer my reply till this vacation.

I shall not attempt to reply to all the questions contained in your letter, but shall state as briefly as I can the conclusions to which I have been led regarding those matters of which I have had experience.

2. Q. II.—The higher results of education are so much bound up with the character and aims of the teacher that this question, which deals with the system of recruitment of teachers for secondary schools, is one of the first importance. At present there is no special system of recruitment. We have to depend mainly on the graduates of the University, and of these not a few who enter upon the office of teacher regard it merely as a temporary occupation —a stepping-stone to some more lucrative and, as they think, higher career. While the roll of high school teachers in this Presidency contains the names of some who were eminent as students of the University, I fear that as a rule the ablest men prefer other careers. These are the men who could best afford to dispense with a system of special preparation for the office; but for the majority who enter this service there can be little doubt that the ordinary University course of education is insufficient.

If I did not feel precluded by the *caveat* contained in paragraph 2 with respect to expenditure, I should be inclined to urge the establishment in each of the presidencies of a Normal School or College which should have as its special object the training of graduates who elect to enter the educational service for their special work. This would involve the bringing out from home of a certain number of specialists on education, and would necessitate probably the establishment of a system of scholarships which would enable young men to devote themselves exclusively to the special studies of this profession. The great value of such a system would be that the future teachers of the youth of the land would be in constant contact with one who would be able to inspire them with some *enthusiasm* for their profession and to impart to them something of the high moral tone which should characterize one entrusted with such responsibilities. But I take it that anything of this kind, on however small a scale attempted, is precluded by the condition above stated. The question therefore is—the means of recruitment being what they are, how are we to make the most of the material thus provided? If teachers cannot be made to pass through a special system of training *before* they enter upon their professional duties, may not something be done to encourage them to pursue such studies and to aim at special excellence *after* they have begun their special work? The head of any large educational institution has a considerable body of teachers under him whom he should be encouraged to train to the highest degree of fitness, and with whom he should be brought in contact not merely in the way of official superintendence but also through the bond of a common work and aim. To some extent this will be attempted by every educationist placed in such a position, but it seems to me that Government might do much to extend and develop what may be attempted here and thereby formally recognising any such effort and attaching to it special encouragements. Prizes might be competed for and certificates entitling to promotion to certain grades of the service might be granted. In these and in other ways that might be suggested, the whole body of the teachers might be gradually made to feel the importance of their profession and the desire of the Government that they should excel in it. A two-fold benefit would be the result—the moral benefit of the influence which a head master of high character would diffuse amongst the body of his teachers, and the professional advantage of higher attainments in the art of teaching. In our institution, although no systematic effort of this kind has been attempted, we are still conscious of the benefits which accrue from this kind of contact and association with the staff of the school.

3. Q. III.—I am thoroughly convinced that in residences attached to colleges the presence of the resident Fellow is not a sufficient means of control. The resident Follow is too little separated in age, position, and attainments from the students placed under his care to be able to

exercise that higher form of control which has its foundation not in official appointment but in personal character and influence. We cannot hope for any good results from the residential system unless it become the means of bringing students and Professors into closer contact than is obtained during the hours of college instruction. I should regard as indispensable the presence of one of the Professors or of the Principal of the college in every college residency, and the influence which he might thus be expected to exert on the formation of the character of the students is the chief benefit of the residential system. Without this, I should question the wisdom of massing together a large number of young men not thus controlled who might otherwise in the ordinary surroundings of their various dwellings be really under more powerful moral restraints. Such a system may indeed easily become a source of positive evil. In view of this, we propose to place the students, who will reside in the quarters to be attached to our new college, under such supervision, and to erect a residence for the Principal of the college in the immediate neighbourhood of the students' dwellings. I think it is specially important in this country in which the contact of Natives and Europeans is unfortunately so superficial that every effort should be made to secure that the relation between students and Professors shall be of the closest kind. It is only thus that the best elements of English thought and culture can be communicated to the young men of this country. I have come in contact with a very considerable number of men who enjoyed fewer advantages as regards the ordinary means of higher education than most of the young men of the present day, but who had more of this intimate contact with higher minds, and the greater weight and higher tone of character which distinguishes them is no doubt due to the extent to which they were admitted to the society of those who sought their true elevation. In overgrown colleges this kind of influence is scarcely possible. It should therefore be the aim of Government to restrain inordinate growth in its own colleges and in those which it aids, and to remove all temptation to increase income or prestige by such an increase in the attendance. In this Presidency the size of the colleges is, I think, small, compared with that of several colleges in other Presidencies, and this is probably one of a number of influences which have conduced to the maintenance of a better discipline.

4. Q. IV.—In the matter of inter-school rules some progress has been made in Bombay. All Government and aided schools are required to demand of each pupil seeking admittance a "leaving" certificate stating that he is not in debt to his former school. So far this rule accomplishes a good result; but I should like to see it carried further so as to check these changes from school to school, the sole object of which is to obtain by fraudulent means admission to higher standards and more rapid promotion than can be secured by remaining in one school. I should also like to call attention to the very serious injury unconsciously done to school discipline by the manner in which admission to the Matriculation examination of our University is regulated, or rather is not regulated at all. Instead of the certificate or consent of the Principal of a school which was formerly necessary in the case of any candidate who had attended such school during a certain time preceding the examination, the certificate of a parent or guardian and practically of anybody is now accepted. Thus, while in the lower standards the inter-school rules supply a certain check, in the highest class it is possible for pupils to evade the payment of school-fees, to neglect their studies, or to be guilty of other breaches of school order without being thereby disqualified for appearing at the University examinations. There is at this point a most unfortunate *hiatus* in the system, and the University which stands on so close a relation to the high schools should supply by means of its regulations the bond that is wanting.

5. Q. VII.—It seems to me to be quite possible as well as most desirable to introduce lessons on personal conduct after the manner suggested in the letter of the Government of India. Nor in making the selections referred to will it be necessary to avoid distinctively Christian sources. The highest morality as embodied in the teaching of Christ should be found in any such collection, and the works of Christian writers will often be found to supply this moral instruction in the form best suited to the youth of our schools.

In his "Common Thoughts on Serious Subjects" Mr. Macnaghten of the Rajkumar College, Rajkot, has shown how direct instruction on moral subjects may be successfully attempted; and in our daily experience of school and college work in our institution, we have ample opportunity of observing the benefit of such instruction.

6. Q. XI.—The suggestions contained in paragraph 21 of the Government of India's letter have in view a state of things which is evidently more pronounced in some other parts of India than it is here. This is not the special way in which the inadequacy of the present system of education is manifesting itself on this side of India.

Of the students of our college I can speak in the highest terms. In regard to many of them I can bear testimony to the existence of a standard of conduct which would compare most favourably with the best results obtained in the public schools of our own country. I do

not refer merely to the results of discipline in the sense of conformity to external rule. It is quite possible that no such breach of discipline may be recorded and yet the best results of a higher education may be wanting. For the securing of these higher results Professors must stand on a very close relation to their students, and I ascribe the high tone generally pervading in our students (*a*) to the religious and moral instruction which it is our privilege regularly to impart, and (*b*) to the relation in which we stand to our students. The Governor General in Council points to the increase in the number of aided colleges in which religious instruction is prominently recognized as the best solution of the problem. Everything that has been done in recent years to place such schools and colleges on a right relation to the Government and everything that may yet be done to place them in their true position before the people as institutions working not outside the scope of the administration, but, with the sympathy and management which Government is able to furnish, will contribute to the result at which the Government is aiming in the earnest attention which it is devoting to this subject. I have referred to the relation in which we stand to our students as an important element in our educational work. We strenuously aim at identifying ourselves with every movement in the college and at cultivating intimate relations with our students, who have free access to us in and out of college-hours. The Literary Society of the college, which has proved highly successful, while managed by the students, is always presided over by the Professors, and their advice is freely sought and freely given in regard to all its undertakings. Associating with our students in such efforts outside the regular college work and in the social life of our homes has proved most beneficial. I am persuaded that there is no sphere in which a College Professor can find his efforts more successful than amongst the body of young men composing our Indian colleges who are so susceptible of the influences of kindness and disinterested friendship and who are so ready to respond to the higher impulses which the atmosphere of college life should impart.

I ought to mention as an illustration of the tone and discipline of the college classes that for three years we have had lady students studying in the same classes with the young men, and that from the very first not even the novelty of the arrangement produced the slightest inconvenience to the ladies. Not only were they free from all annoyance, but their presence produced amongst the young men an amount of true gentlemanly feeling, shown in their effort to make the attendance of the ladies in the class in every respect free from discomfort, which was a positive gain to the whole body of the students.

7. In conclusion I would again refer to the important question raised by the Government of India with reference to moral instruction. The position which the study of mental and moral science occupies in the curriculum of the Bombay University is not a sufficient recognition of the importance of this discipline. Being a part only of one of the selected groups of subjects, it touches only a very small proportion of the students of the University. Now, while it is true that we cannot make men moral by an Act of the Legislature or by a Regulation of the University, it is possible to place such subjects before the minds of students and to give them such a position in the curriculum of University study as may help to convince students of their importance, and direct their thoughts into the higher channels which these studies are fitted to open up to them. It is certainly remarkable that in a land celebrated in all ages for its metaphysical speculation and religious philosophy, Western education should have accomplished so little in the department of philosophical inquiry. Is it not possible that the present system is leaving certain parts of the Indian mind untrained and undeveloped, and is thus failing to produce the complete result of a true education?

Opinion, dated 6th April 1888, from Wáman Abáji Modak, Esq., B. A., Principal, Elphinstone High School, Bombay.

"With reference to your letter No. 381, dated 29th February 1888, on the subject of discipline and moral training in schools and colleges, I have the honour to submit as desired my opinion on the best practicable means of carrying out the suggestions made by the Government of India.

2. As to the first question—what stricter control can be exercised over normal schools—to which attention is invited in your letter, I am of opinion that a committee of a representative character can be appointed in every town containing such a school for the purpose of securing a healthy control over the students. The committee may consist of the following members:—

The Chairman of the local Municipality.
The Deputy Collector.
The Principal of the College or the Head Master of the local High School.
The Deputy Inspector.
The Subordinate Judge.
Three leading native gentlemen of the town.

It should pay periodical visits to the institution, observe the manners and the behaviour of the students, and record their experience and any suggestions for improvement which they may have to make in a book which must be forwarded at certain times to the Director of Public Instruction through the Inspector for information, and for any orders he may think fit to issue thereon. I should also think that the Principal of a training college should be required to keep with him a memorandum book to record therein the offences committed by the students, and the punishments inflicted upon them for the offences. He should have the right, in consultation with the committee, of refusing permission in case of serious misbehaviour to a student to appear at an examination for a limited period of time, during which he must forfeit his scholarship, but can continue to attend the college if he chooses, paying himself for his board and lodging. The prefect system described in paragraph 7 of this letter can be advantageously introduced into every normal school in this Presidency. It is also desirable to bring together masters and students occasionally in friendly intercourse, and with this view conversational meetings should be arranged, when conversation may take place of a general character as well as on educational topics. When the students have, on passing the required examinations, entered the service of Government as masters, the Deputy Inspector should consider it his duty to encourage them to hold conferences in central places at convenient times. Such conferences are sure to bind them together, and to inspire them with one spirit.

3. There ought to be a normal college established for the recruitment of teachers for secondary schools. It should be, in my opinion, conducted by two experienced English masters, who should be themselves distinguished University men. Under them those who aspire to be teachers in secondary schools can with great advantage receive the necessary training for a year or for six months. It should be established in the neighbourhood of a high school. If the establishment of a normal college, such as I propose, prove an expensive measure, I would recommend that the heads of the leading high schools in the Presidency be asked to arrange in their schools for the training of a few candidates for masterships. It will be easy to make a would-be master sit in a class-room by the side of an experienced teacher to see how instruction in different subjects is actually given to the boys. He may be instructed to draw up question papers for the weekly and terminal examinations of the boys, and to correct the answers and assign marks for them. Such a training given for six months may, I think, be sufficient to make an ordinarily intelligent and otherwise qualified man a good teacher for a secondary school. Competent teachers for such schools can be also obtained from the Arts Colleges of this Presidency. College authorities can note from time to time such characteristics of their students as would specially qualify them for the teacher's profession. The quality of paramount importance required in a teacher is his ability to control the boys, and to command their respect. This should not be lost sight of by the Professors. They will thus be in a position to recommend worthy men for service in the Educational Department; and I have no doubt that their recommendation will have due weight with the Director of Public Instruction and the Inspectors who are responsible for filling up vacancies.

4. The resident Fellow alone, I think, cannot exercise efficient control over the undergraduates of a college to which residential quarters are attached. To exercise efficient moral and social control over college students, it is desirable that at least two of the college Professors, if not all, should be provided with quarters on or near the college premises; and they should frequently come in association and contact with the students out of college-hours. A few senior students capable of commanding the respect of their juniors might be appointed as prefects, and they should be held responsible for their gentlemanly behaviour out of college-hours.

But for the purpose of securing competent men for Fellowships, the field of selection should be made wider than it is at present. A Fellowship might, with great advantage to the college, be given to a graduate of long standing who has proved himself a competent and successful teacher by service in a high school. A fresh graduate, however high he may have stood in the examination, is often unable to control a large number of undergraduates, and to give them effective instruction in subjects which he has but recently studied, and over which he can have no complete mastery. It is hardly to be expected that he can impart instruction to college classes with the completeness, the lucidity and ease of a practised teacher who has devoted special pains for a number of years to the acquiring of a knowledge of the subject he is called upon to teach.

In connection with the discipline and moral training of the resident undergraduates, I beg leave to observe that the habits of neatness and propriety, at least in matters of dress, if not uniformity, also should be insisted upon by those responsible for their good behaviour.

5. The next question is regarding inter-school rules. A boy applying for a certificate on leaving his school should be required to produce a note to that effect from his parents or

guadians, or to assign a satisfactory reason for his withdrawal. In addition to the information regarding the payment of his school-fees, the certificate should state the standard and class in which he may be at the time of leaving, and whether he has been refused promotion to a higher class. The attendance, progress, and conduct of the pupil should be also noted in it. The boy, when admitted into another school, should not be placed in a higher class by the head master than that from which he left, and inspecting officers should see that this rule is not departed from by any head master. The observance of this rule will be practicable only in Government and aided schools under the control of the Inspector.

6. Some high schools, such as the Elphinstone High School, Byramji Jijibhai High School at Thana, the High Schools at Surat, Dharwar, Dhulia, Ahmednagar, &c., have playgrounds attached to them. Other schools may be provided with open spaces to be used as playgrounds, at a small cost, not very far from the school premises.

7. The prefect system, which should be distinguished from the monitorial system existing at present in every school, can be advantageously introduced into all the high schools of the Presidency. Rules can be easily framed to secure a healthy use of the prefect's authority. The prefect system should not supersede but should be combined with the system of appointing a monitor or captain in each class, on the principle of selection, to work under the prefects. The details of this system, referred to by the Government of India, are as follows:—

A certain number of students qualified by their intelligence and character to exercise power over younger students are selected at the beginning of every half-year from the first form, and they are placed under the guidance of two of the senior masters with a view to maintain order and discipline in the lower forms of the school out of lesson-hours, and during the time that the boys are on the school premises. The selected students are called prefects and are held responsible for the maintenance of good conduct and gentlemanly behaviour of boys in the lower forms of the school. Four of the prefects are appointed daily and by rotation to act as "Prefects of the day," and it is their duty to personally visit the class-rooms and all other parts of the school premises out of lesson-hours, and, whenever necessary, to issue instructions to the monitors or captains of the different classes. The prefects are empowered to punish any boy who may be observed violating any of the rules regulating the internal economy of the school with imposition not exceeding two pages of prose or fifty lines of poetry, to which the sanction of the supervising master must be secured. Disobedience is dealt with as it deserves by fine or caning, or even severer punishment, such as dismissal from the school, if necessary. It is also the duty of the prefects to report extreme offences either against morals or discipline to the head of the school on the day of their occurrence.

8. With regard to the question whether lessons on personal conduct can be introduced, I am of opinion that there is no need of a special moral text-book being placed in the hands of boys. In the hands of competent teachers the carefully selected text-books at present in use are calculated to give such moral instruction as is necessary and desirable. Books of the nature mentioned by the Government of India may be utilized by some masters who might derive from them valuable hints likely to help them in this part of their duty. Besides this, the actual behaviour of boys in its various aspects will afford opportunities to those masters who fully understand their vocation for giving moral training and discipline. All that is necessary is that the earnest attention of teachers should be drawn by their immediate superiors to this point, and they should be made to realize the importance of their functions, which are to mould the character of the students entrusted to their care in the most critical period of life.

9. The rules of discipline now in force in the Elphinstone High School and other schools in this Presidency, to which reference has been made above, are sufficient in my opinion to secure the object in view. It is not desirable that any considerable addition should be made to them. Gross forms of misbehaviour are quite exceptional under the existing system.

10. As regards limitation of age, I think that it is necessary for the reasons specified by the Government of India. The head master of a high school should have the right, with the sanction of the Inspector in every case, of asking a boy to leave the school if he is over 23 years of age in the seventh standard,—that is, the highest class,—or above 17 years of age in the fourth standard. And in no class should a boy be allowed to remain for more than three terms. This rule may be a little relaxed in favour of Muhammadans and other backward classes, at the discretion of the Inspector; but I do not think that a salutary rule of this kind, if established, will be unjust in its operation or disagreeable to native feeling.

11. As the boys are punished by the masters for misbehaviour in the ordinary way which is sufficiently deterrent, it is not necessary to give special marks for conduct. It is certainly not advisable nor practicable to assign marks daily for good conduct. Exceptionally good behaviour can be occasionally rewarded by prizes or by granting certificates, and by the publication of the names of the recipients of the certificates on the notice board of the school.

12. The first suggestion of the Government of India in paragraph 21 of their letter—*viz.*, that weekly meetings should be held by the Principal and the Professors to consider questions of discipline—can be carried out, when necessary. As for the second suggestion, that the Principal should have the power of ordering the expulsion or rustication of a student, I think that a decision which inflicts so great a hardship on a student ought to be arrived at only in a common-room meeting, where a case of this kind, which is not of usual occurrence, is likely to be well and not hastily considered. But every Professor of a college should have the power of inflicting a small fine on any student for misbehaviour without reference to the Principal.

Opinion, dated 27th June 1888, from K. M. Chatfield, Esq., M.A., Director of Public Instruction.

In reply to your No. 381 of the 29th of February, I have the honour to submit the reports of the Principals of the Government Colleges and of the Educational Inspectors.

2. It is assumed throughout the Government of India's letter that moral training has been neglected under the present system of education. This assumption is contrary to the continued utterances of Government for the last thirty years, which have invariably been asserted to be years of moral as well as material and intellectual progress. In particular it is contrary to the commonplace of the highest authorities that the spread of education has brought about an increasing sense of duty and a higher rule of conduct in the official classes. And lastly the assumption is proved to be groundless by the appointment of a Public Service Commission with the avowed object of making greater use of this educated indigenous agency which is acknowledged to be working so satisfactorily and to be as necessary as European supervision itself if the people of India are to continue in the path of progress.

3. A second assumption throughout the whole letter is that schools in England are as good as schools in India are the reverse. As a matter of fact really good schools are not too common even in England, and some of the so-called public schools and many of the schools which provide middle education are as bad as possible. The wretched character of secondary education in England was one of the topics on which Matthew Arnold wrote, and it is a common complaint in England that the School Boards are being obliged to trench on the higher field instead of devoting the rates to primary instruction. But the Government of India writes as though Eton and Oxford were everything in England and the only models for India.

4. The last general remark I have to offer is to point out the danger of centralization. The Government of India letter is a cento of reminiscences of public school life in England and of Indian and especially Bombay experiences, but will very possibly lead to the issue of hard-and-fast rules applicable to every presidency and province, and to every class of educational institution.

5. With regard to your eleven questions I have the honour to report as under :—

I.—Now that Government has sanctioned improvements at Ahmedabad,* Dharwar,† and Hyderabad,‡ I have nothing to ask for except sanction for the Dhulia§ School. This will relieve the Poona School, which remains without adequate accommodation, because the expense of a change is prohibitive.

Normal Schools.

* Government Resolution, Public Works Department, No. 27 C.W.—60, dated 9th January 1888.

† Government Resolution, Public Works Department, No. 683 C.W.—1932, dated 2nd December 1887.

‡ Government Resolution, Public Works Department, No. 35 C.W.—79, dated 11th January 1888.

§ Government Resolution, Educational Department, No. 453, dated 12th March 1888.

II.—Owing to the transfer of Government schools, many old employés have to be provided for, and the new men we require for secondary schools are teachers of special subjects. I agree with Mr. Jacob as to the present system, and would not have any new difficulty thrown in the way of our securing the best men. I may add that I have no sympathy with the morbid view which condemns the whole of native society as vicious. With regard to my own Department, I am proud of the native staff, and have no desire for any change except for revision of establishments as vacancies fall in. Every year more is required of our high school teachers, and as the middle schools are relinquished everything that is necessary can be done gradually and I think without extra cost to Government.

Secondary school-teachers.

III.—I am not in favour of Government assuming responsibilities which it cannot fulfil. The Deccan College has been waiting twenty years for the houses which are necessary to make the residential system a reality, and I lately addressed Government with regard to the Elphinstone College (see this office No. 6158, dated 27th January 1888).

IV—The new Grant-in-aid Code gives us all we require for the present. The new scholarships will also be of great service in promoting good behaviour by rival schools. But, as Mr. Jacob points out, a great deal might be done by the University to support the head masters of schools.

V.—On the question of playgrounds and gymnasia I would refer to the printed annual report (see page XLIX of the Report for 1886-87). Gymnasia can be provided everywhere, if Government will continue to aid; playgrounds are more difficult to secure, and yet are more common now than they used to be. But good and healthy school-buildings are more important than gymnasia and playgrounds, just as prevention is better than cure. The recent reduction of the building grant is, therefore, most deplorable.

VI.—A monitorial system is not of the same importance in a day-school as in English public schools, and exact rules cannot be prescribed for every Indian school. Mr. Giles' suggestion for the circulation of Mr. Jacob's rules will be adopted.

VII.—I have no faith in forced lessons, but I have perfect faith in English literature permeated as it is by Christian ethics. I have no sympathy with those who doubt this literature, and I class them with the people who fume when a school-boy salutes them in English, who think a Brahman a mutineer if he asks for an increase of pay, or who abuse a native if he does not dismount when he meets them on the road.

VIII.—Having to do with day-schools only, I do not think anything is to be gained by defining closely what a head master should do.

IX.—No difficulty has occurred and no Government rules are necessary beyond the rule in the Grant-in-aid Code.

X.—No system of conduct marks is required, but every head master should fill in a printed report to the parent or guardian at the end of term.

XI.—The colleges are governed by common rooms and are quite able to take care of themselves.

Opinion, dated 30th March 1888, from E. Giles, Esq., M.A., Educational Inspector, Northern Division.

I have the honour, with reference to your No. 7060 of the 8th instant, to report as follows on the points noted by Government:—

I.—I do not think that any better system can be devised for exercising control over normal schools than that now in force in the Northern Division. In the Male Training College, Ahmedabad, we have a resident Principal and a resident house-master. The students are all resident on the premises, except in one or two cases, where, under special sanction, they are allowed to reside outside,—*e.g.*, in the case of a man under training whose wife is also under training in the Female Training College. Here it is advisable for both to live together in the city.

The resident students are under formal rules which are maintained for the due discipline of the college. Under these rules the students themselves have to serve in turn on the standing monthly committees which are formed for various purposes, such as (*a*) for the proper distribution of the food-supply, (*b*) for the supervision of the quarters, (*c*) for the maintenance of order, (*d*) for the observance of the general regulations of the college. These committees are in my opinion most useful and valuable, and represent something like the monitorial system in an English public school. All that is done in the college is under the direct supervision of the Principal and his resident master, and I think that I can bear no higher testimony to the efficiency of the control maintained than by saying that in an experience of twelve years in the Northern Division I have hardly ever had to deal with a serious breach of discipline, and have never received a single complaint from those who reside near the college as to the conduct of the students. I believe it would be difficult to say the same of any institution in a large town in England, placed in the middle of a large population and usually inhabited by 150 young men of ages varying from 17 to 22.

Similarly in the Mahálaxmi Female Training College, Ahmedabad, the lady superintendent has usually been a resident, and would be so under ordinary circumstances. If the building for an institution of this kind is suitable, the lady superintendent or one of the lady assistants, with a matron, would always be resident, and I can propose no better arrangement for the proper control and discipline of the resident students. I am of opinion that adequate control can only be maintained where the buildings are suitable (1) for the residence of the lady superintendent or one of her assistants and a matron, and (2) for the residence and moderate recreation of female students.

At Rájkot the arrangements for the two colleges are similar to those in Ahmedabad, and I have no reason to believe that they are inadequate.

II.—I am of opinion that the teachers in secondary schools are properly recruited; that considering the pay and prospects offered, we obtain men of fairly high qualifications; and that it would be impossible to fill the lower teacherships in secondary schools with men who had passed an examination higher than the Matriculation (or School Final in the future) unless much higher pay was offered to them, or unless the supply of men with a collegiate education was much larger than at present. The latter does not appear likely, and the former is prohibited by financial considerations, even if it were necessary, which I do not think. We may take the qualifications and pay of recruits for secondary schools at present to be roughly as follows:—

Recruit.	Pay.	Standard to be taught.
Graduates	Rs50 and upwards .	V—VII
Passed P. E. Examination	Rs30 to 50 . . .	IVand V
Matriculated	Rs20 to 30 . . .	I—III

I consider that the remuneration and the qualifications are fairly equal.

But I am decidedly of opinion that, after recruiting, the teachers should go through a period of probation. Where the present system is weak is that a new recruit is turned loose on a class and ordered to teach when he has himself no knowledge of the art other than what he has gathered in the school or college which he has attended. He therefore learns his business at the expense of the boys under his care, and their interests suffer little or much in accordance with the energy and modesty or the sloth and bumptiousness of the recruit. If the latter will take the trouble to learn and ask information from those who are more experienced than himself, he will soon be in a position to teach with some degree of efficiency. If, on the contrary, he is too idle to study, or too conceited to take advice, he may continue for a long period to be a teacher only in name.

This appears to me to be a haphazard system and one which should not be allowed to continue. I would suggest as a remedy that normal classes should be attached to the larger Government high schools of the Presidency, attendance at which should be necessary for each candidate for service in the Department. Such classes might be established at the following centres:—

1. Elphinstone High School, Bombay.
2. Poona High School.
3. Ahmedabad High School.
4. Belgaum High School.
5. Karachi High School.

The candidate should attend the class for a certain period—six months would probably be ample,—and should pass through a course of instruction in the methods of school management and teaching, reading certain books laid down, and generally studying all subjects connected with his future career, finally passing an examination at the centre and receiving a certificate of competency to teach standards according to the orignal qualifications possessed by him. The number of candidates admitted would be limited by the probable wants of the area, as notified by the Educational Inspector of the division.

I do not think that any appreciable extra expenditure would be necessary to carry out this suggestion. A great part of the education of the candidate during his stay at the high school would consist of private study, and of observation of the working of the school. Presumably a few lectures per week would be all that would be demanded from the staff, and the head master and his higher assistants might fairly be called on to deliver these without any extra remuneration. One lecture might be given daily out of the regular school-hours, and should be open to the teachers and leading boys of the school. The final examination to be passed by the candidate would not be a long matter, and could be conducted by the high school staff under the supervision of the Educational Inspector of the division, if necessary.

I should not propose to give any stipend to the candidates while under training. If such stipend were given, it should be merely a subsistence allowance; but I believe that suitable candidates could be found to voluntarily go through a course which would be neither tedious nor expensive. The experiment might at least be tried.

It will be seen that my proposal touches only the recruiting for secondary schools maintained by Government. It would be obviously impracticable to propose to train all the teachers

for aided schools. But there is little reason to doubt that if Government set the example, and showed that the importance of training was fully recognised, the managers of aided schools in large centres would follow, and would provide for the adequate training of their employés. The teachers in aided schools in the small provincial towns might possibly be admitted to the Government normal classes.

As regards the recruiting for other branches of the Department I have no remarks to make. We train our vernacular masters, and recruit our assistant deputies from their ranks. The superior inspecting staff are usually graduates and have had experience in teaching, and the excellence of an inspecting officer must so largely depend upon his own innate qualities that it would not in my opinion be profitable to prescribe for him any particular course of training. Assistant deputies are now ordered to attend the training colleges in the rains, and the same order could always be issued to Deputy Inspectors if it appeared to be necessary.

IV.—I do not think that any inter-school rules can be laid down which would be more useful or efficacious than the rule embodied in the Grant-in-aid Code. I am opposed to interference between schools, and think that each school should, as far as possible, be left to make its own rules, and to admit or refuse admission as it pleases. But in the present condition of aided enterprise in India such a rule as has now been accepted by the managers of aided schools appears to be useful and may be therefore maintained for the present. I do not think it will be possible always to enforce it, and this is the weak point in all such rules.

V.—Playgrounds should most certainly be attached to schools where possible, and where otherwise, Government should allow the use of certain public land for the purpose. This is done in Bombay already. In Broach and Ahmedabad the boys of the high schools play cricket on public Government land, and in Surat the school has an adequate playground. It is impossible in my opinion to place schools on a level with large English schools in this respect without taking up large pieces of land and making them over as playgrounds, and this would entail an expenditure which would, I think, be prohibitive. All that can be done, therefore, under present circumstances, is that Government should encourage the use of open and waste spaces, in or near a town where there is a high school, for purposes of recreation, and should even assist in levelling such spaces and rendering them fit for playgrounds.

VI.—With regular playgrounds, and schools united in play as well as in work, the monitorial system might, I think, be successfully introduced. The influence of monitors cannot be widely felt during school-hours, and where the boys disperse to their own houses immediately on the closing of school, there is, in my opinion, very little scope for monitorial control over the school generally. In most Indian high schools all or nearly all the boys come in just before school opens, have a recess of one hour in the middle of the day, during which time they take their food, and leave for their own houses as soon as school closes. A few may remain for exercise in the gymnasium or may go to a neighbouring field for cricket, but there is no general gathering for purposes of recreation and no desire for joint play as members of one body. It will also be usually found that even the establishment of a cricket club depends more on caste considerations than on any regard for the honour and prosperity of the school. It may be said that this division in a school is just what the monitorial element would check, and this is, no doubt, true to some extent, but I cannot look forward to any great results from a system, however good, which has no materials to work on out of school-hours. Boys to be properly influenced must look up to the leaders of the school not only for their diligence and learning but for their manly qualities out of school, their activity, energy and fairness, and their power to withstand adverse circumstances. I therefore think that if a large playground could be formally attached to each school, and if fixed rules for play were enforced, there would be far more prospect of introducing a successful monitorial system than there is at present.

The most successful trial of the monitorial system in this Presidency was, I believe, made in the Elphinstone High School under Mr. Jacob. I would suggest that the rules under which this system was worked should be communicated to all Government high schools, and that an attempt should be made to introduce the system. That it will be thoroughly successful I doubt, not only because of the difficulties which I have indicated, but because of the ignorance of our head masters of the real object and value of such a system. The following quotation from a report by one of my most experienced head masters will show what I mean. He says:—

"The monitorial system will prove advantageous if introduced into high schools. Monitors should be paid a small stipend. They should be selected from the top boys in each class. They should have tact and be able to exercise a wholesome influence on their fellow-students. They are to prevent boys from acts of mischief and misbehaviour, and report cases of breach of discipline at school and flagrant cases of misbehaviour abroad."

Now, it appears to me that there is great necessity for instruction in what is meant by a monitorial system in this high school, and I have little reason to believe that it is better

understood in others. I therefore would suggest that the Elphinstone High School system, or such similar system as may eventually be approved, should be communicated in detail to all high school head masters in the mofussil, and be introduced gradually and in accordance with local circumstances.

VII.—I do not think that special lessons on personal conduct should be introduced, but I am of opinion that friendly and conversational lectures on the difficulties and duties of school-life might be delivered by the head master and his leading assistants. Such a course has lately been delivered in the Rajkumar College, and has now been printed in a little book which will, I hope, be read with advantage in all our high schools. It would not, I think, be difficult to lay down headings for a series of lectures which should be delivered out of school-hours, and which would, in my opinion, be more eagerly listened to and more appreciated than constant efforts to "improve the occasion" or to "point a moral" while the daily lesson was proceeding.

VIII.—I hardly understand the point of this question. Our students in Government secondary schools never reside in the schools, and very rarely in the mofussil in boarding-houses. I do not think it is possible to lay down any rules to govern the conduct of boys who live at home after they are once outside the school compound. The head master might of course take notice of any flagrant act committed out of school-hours and away from the school which was prominently and publicly brought to his notice, but I see no possibility of his interfering in the general behaviour of students residing at home. House-boarders at Westminster, St. Paul's, and Merchant Taylor's are, so far as I am aware, beyond the reach of the masters as soon as they have passed the school bounds, and it is hoped that, in their case, home influence will take the place of school discipline.

There are, however, those who do not reside at home, but who, coming from a distance, put up at hotels or boarding-houses which are kept for profit, and where the proprietor has no further interest in his inmates than in seeing that he is duly paid for the food and lodging supplied. If, in the place of such hotels, recognised boarding-houses could be attached to schools under the management and control of experienced assistant masters of the school, the advantage to the students would, I think, be very great. Such boarding-houses might be opened for various castes by private liberality, or assistant masters might be allowed to open them at their own risk, receiving a small grant-in-aid from Government in proportion to the numbers accommodated and the excellence of the internal arrangements. The system would to some extent resemble that in large schools in England, and would serve at all events to connect the students, who were not home-boarders, more closely with their school, and to place them under a healthy system of discipline.

IX.—I am decidedly of opinion that Government secondary schools should be maintained as model schools, and that any boy of the ordinary castes, who fails to pass out of a standard of the present school-course after a term of two years, such failure being due to his idleness and carelessness, should no longer be allowed to remain at the school. Such a rule could, I think, be made elastic as suggested in paragraph 18 of the letter of the Government of India without any injury to native feeling.

I do not think that any precise age should be laid down for the removal of any boy from a class. A boy of 15 or 16 might join a high school who had begun his studies late, but who was intelligent and hard-working. It would obviously be unfair to turn him out of the school if he had not got beyond Standard V when he was 17. Mofussil students especially often experience great drawbacks in their early years, and a hard-and-fast rule would be injurious to them and therefore not desirable. My suggestion above would, I think, meet all cases.

X.—A certain number of marks per week for conduct might be given to each boy on the principle that now governs the class-mark sheets, and the total marks for conduct would naturally be reckoned in the consideration of the school terminal and final examinations.

XI.—The suggestions in paragraph 21 of the letter are for colleges, but might, *mutatis mutandis*, be applied to schools. I have often pointed out to head masters the advisability of common-room meetings to discuss school questions generally. I fear that these are too seldom held, and that it is too often the case that the assistant masters hold themselves aloof from the head master, and regard themselves as competent to deal with the general management of their own class, beyond which their interests do not go. This is no doubt often due to failings on the part of the head master, but in part also to that phase of character which is common to many Asiatics which may be called secretive rather than independent, and which, when added to self-conceit, prompts a resentment of interference of any kind.

2. Finally, I would state my opinion that in most of the Government secondary schools of this Presidency with which I am acquainted, moral discipline is on the whole not neglected, and that the conduct of the boys of our high schools is, generally speaking, excellent. I do not believe in the theory that insubordination and want of reverence are the result of our

system, for I have found much greater insubordination and want of reverence in schools beyond direct departmental control. When the students of this country are being criticised freely, the critics are too often inclined to set up a standard as existing in other countries which is ideal and in reality non-existent. I had to deal, when I first came to this country, with large classes at the Elphinstone College, and I can honestly say that I never saw more docile or better behaved students. Neither in nor out of the college did I ever notice grave breaches of discipline, and I am certain that there are many vaunted institutions in England which might take a lesson from our Indian colleges, as regards the sobriety, order, and steady application of the undergraduates. The problem of life to an Indian college student is too important for him to throw away his chances, while his natural tendencies are in favour of peace and order. My experience with regard to secondary schools is much the same, and I am certain that, given a good head master and good assistants, an Indian high school will compare not unfavourably with any similar institution in a country of Europe as regards the order, discipline, and good moral conduct of the school-boys.

Thus, while I have attempted to show directions in which improvement may be attempted, I must decline to believe that our present system is producing a generation of irreverent and insubordinate youths whose future lives will be objectionable to the general community and a standing menace to the welfare of the State. The system has been on its trial for many years, and the fruits of it have been seen. If the political activity of one locality is to be attributed to a one-sided development, it is strange that the same objectionable activity has not resulted in other parts of the Presidency. It is strange, too, that the majority of the native servants of Government have passed through the secondary schools and colleges of the Presidency, and that no accusation is brought against them either on the ground of their irreverence or insubordination. It appears to me on the contrary to be notoriously true that our public servants are year by year improving in energy, intelligence and integrity; and if this is the case, no small share of credit must in my opinion be assigned to an educational system of which they are the product.

Opinion, dated 21st April 1888, from H. P. Jacob, Esq., Educational Inspector in Sind.

I have the honour to acknowledge the receipt of your endorsement No. 7060 of the 8th ultimo, forwarding Government Resolution No. 381 of the 29th of February last, and requesting my opinion as to the best practicable means of carrying out the suggestions contained in the Government of India's letter No. 10—383, dated 31st December last.

2. Confining myself to the eleven questions put in paragraph 2 of that Resolution, I have the honour to reply as follows:—

I.—Normal Schools.—The internal control of normal schools is first of all a question of buildings, their accommodation, arrangement and equipment; and, secondly, of the teaching staff. If both of these conditions are satisfactory, as they are at Ahmedabad, and I believe also at Dharwar, no stricter internal control is needed than is at present exercised in those two institutions. If, on the other hand, the accommodation, arrangement, and equipment of the buildings be palpably defective, or if the teaching staff be insufficient to ensure a high average of intellectual, moral, and physical training for the students, the internal control of a normal school is in either case beset with grave difficulties; and where, as at Hyderabad, in my own division, both these defects exist, strict control is impossible.

Given a compact group of buildings enclosed within suitable boundaries and containing—

(*a*) ample class-room and private accommodation (including kitchens, bath-rooms, &c.) for the students and for at least one resident member of the teaching staff;

(*b*) a well-planned and flourishing practising school, fit to serve as a model to the whole province; and

(*c*) complete equipments of furniture and apparatus of instruction for class-rooms library, laboratory, and gymnasium,—

And you have fulfilled the first of the essential conditions of a well-ordered training college.

The next essential condition is a fit and adequate staff. The Principal should be not only a gentleman and a scholar, but a man of special aptitude as a teacher, of quick insight into character, and of a disposition that can readily sympathise with the hopes and aims of his pupils. His staff of assistants ought to be the pick of the *personnel* of the division, each being an exceptionally strong man in his own line, and all acting in loyal unison with the Principal.

Under these conditions we may not only count on the internal control of a training college being all that could be desired, but may expect a spirit of orderliness and earnest work to prevail throughout the institution, and the moral atmosphere of the place generally to brace up the character of the students and produce among them a healthy tone of feeling.

The external control of a training college chiefly turns upon the practical interest and administrative skill shown by the Educational Inspector or other supervising authority of the college. His most important functions are :—

1stly.—To acquaint himself thoroughly with the conditions of his division in respect of the teaching power of its schools.

2ndly.—To see that the Training College Code, which regulates the admission, course of training, and professional prospects of the students, is itself regulated by local conditions and calculated to secure an adequate supply of fit teachers for the schools of his division.

3rdly.—To keep a vigilant eye on the actual working of the college.

This last function is a most important one; as on the Inspector's guidance the practical usefulness of the training college very largely depends. By keeping himself *en rapport* both with the schools and the training college, he is in a position to know the needs and defects of both, and thus to direct the aim of the college towards supplying the precise wants of the schools for whose benefit it has been established.*

* I also consider it important that all the members of the inspecting staff should from time to time visit the divisional training college and take part in its examinations, as it affords the college authorities and the Deputy and Assistant Deputy Inspectors an opportunity of comparing notes on the important question of supply and demand which is calculated to be mutually instructive.

These are in my opinion the essential conditions for the proper control of training colleges, and my reply to Government's first question, so far as it concerns my own division, is that stricter internal control is needed at Hyderabad, and will be exercised, as soon as Government is pleased to grant me the funds which I require for providing the college with a suitably equipped habitation and an adequate staff.

II.—The recruitment of teachers for Secondary Schools and of other Educational Employés.—The University and the larger high schools, such as Elphinstone and Poona, are the training school of our assistant masters. Graduates and undergraduates fresh from college are generally appointed to these masterships on probation for one year, during which time they are expected to acquire skill in teaching and in class management. They are encouraged to depend largely on the head master for assistance and advice; and experience shows that those men who have any aptitude for their profession get on exceedingly well during this probationary period. On the other hand, any probationer who fails to give satisfaction is required either to continue for a further period of probation or to retire from the staff. This system has worked to our entire satisfaction; and any one, I think, who is really acquainted with the working of the high schools, would say that their strong point is the excellence of the assistant masters. We have always admitted that University distinctions are no guarantee of a man's aptitude for teaching; but though much can be said in favour of candidates for assistant masterships undergoing a course of professional training in a special college, we have always felt that the advantages of such a system are far outweighed by its disadvantages. This is also the view of the head masters of the public schools in England, where the question has not only been discussed in all its bearings, but has been put to a practical test by Mr. Bowen in the secondary training college over which he presides in Finsbury. Notwithstanding his own pre-eminence as a schoolmaster, his college has failed to attract men of the highest University distinctions, although, as is well known, the head masters of the public schools have no difficulty in securing the services of such men. The cause of the failure seems to be due to the fact that pedagogics has not yet been raised to the dignity of a science; and that it is consequently impossible for a secondary training college (in which anything besides pedagogics would be a superfluity) to acquire sufficient prestige to enable it to compete with the present system which boldly places the teacher during his novitiate in the secondary school itself, and under the counsel of one of the most brilliant scholars and successful schoolmasters in the country.

Not long ago I was discussing this question with the head master of a public school, who had had a very distinguished career at Cambridge and had begun life as an assistant master under Dr. Butler at Harrow. His decided opinion was that to make the study of pedagogy at a training college a necessary, or even a preferential, condition of entrance to the staff of a public school would repel the best men and lower the intellectual status of the profession. This opinion is pretty generally entertained by the head masters of the English public schools, as is clear from the reports from their annual conferences; and precisely the same objection which they have to a training college holds good in Bombay.

Every one recognises the necessity for training colleges for the recruitment of masters for primary schools. But these institutions really discharge the double function of imparting a general and professional education side by side; and in point of intellectual prestige they stand so much higher than a primary school, that the best men are proud to join them. A secondary raining college holds a very different position. It cannot usefully discharge that double

function if it is to attract men, who have already received the best general education the country can afford; but it must limit its teaching to pedagogics: and pedagogics, as I have already pointed out, is not a science, nor have its principles been sufficiently developed to admit of their being profitably studied by highly-cultivated University men in a college solely devoted to this object.

I think, therefore, that our present system of recruitment should stand, so far as assistant masterships are concerned.

In regard to the headmasterships the present system of recruitment is to promote assistant masters of exceptional ability and strength of character to the headmasterships of the smaller high schools of the Presidency; and on their proving successful in these posts, to promote them to the headmasterships of the larger schools. With the limited means at our disposal no better system probably could have been devised. But I have for many years been decidedly of opinion that the universally admitted argument, as to the necessity of a certain number of our colleges keeping close touch with Europe in its methods of promoting mental and moral culture, applies with equal force to our secondary schools. Only 5 per cent. of their pupils go on to college, and, consequently, it is in the secondary school that the vast majority of the English-speaking natives of this Presidency finish their education. The weighty words which I quote in the margin regarding the Professors of colleges are in a large measure applicable to the heads of high schools; and now that the University is about to assume new responsibilities in the control and spread of secondary education, the success of its operations will be no less dependent upon the tone and system of discipline established in the high schools than on the learning of the Professors of the colleges.

"On the learning of the Professors in the colleges of the Presidency, the success of the Bombay University entirely depends. And how much depends on the success of the University?—little less than the regeneration of the mind of people. When it is reflected that the native University students furnish, or will ere long furnish, the school-teachers, the pleaders, the practitioners of European medicine, the subordinate revenue and judicial officers, the overseers of works, and, above all, the newspaper writers who are constantly disseminating wise or foolish, disaffected or loyal, criticisms on the acts of Government, it cannot but be felt that it is of the utmost importance that the fountain-head of all this stream of influence, namely, the Professors and Principals of colleges, should be as high and pure as possible."—(Sir A. Grant's letter to Government, No. 1552 of 22nd October 1866, on the position and conditions of the higher Educational Service.)

The severance in 1871 of the Elphinstone and Poona High Schools from the higher Educational Service was virtually the severance of the whole of our high school system from the traditions and methods of the public schools and universities of England. The Government of India now point out the desirability of re establishing this important connection; and I am of opinion that the best way of giving effect to their suggestion would be to incorporate in the higher Educational Service the headmastership of Poona and the Principalship of Elphinstone High School, as each of these next falls vacant, by classing the former as a fourth grade and the latter as a third grade appointment, and by conceding to the new incumbents the same rules as to promotion as are enjoyed by other graded officers.*

* To limit the engagement of their services to five or seven years, as is suggested by the Government of India, would be fatal to the scheme, as no really good man would consent to come out to India for so brief a period; while, on the other hand, the Government would be parting with its men just as they were beginning to be most valuable to the country.

It would then be possible to secure the services of two University men who have had some experience as assistant masters in one of the English public schools. The latter condition would be of vital importance to the success of the scheme; for no other "trained head masters from England" would be so well able to effect the object which the Government of India have in view, *viz.*, "to introduce and establish a tone and system of discipline which other schools might emulate."

I come now to the second part of the question, *viz.*, the recruitment of employés in other branches of the Department. The most important point to consider under this head is the Inspectorate; and the recruitment of this is really closely connected with the first part of the question, how the headmasterships are to be filled.

The Public Service Commission have recommended that the number of the Inspectorships be reduced, and that the duties of the posts abolished be undertaken by local committees of schoolmasters. If I mistake not, no Educational Inspector was examined by the Commission on this most important question; and the Commissioners' recommendation would appear to be based on certain suggestions thrown out by witnesses who had no practical acquaintance with the complex duties which the Educational Inspectors have to perform. At any rate, I can conceive nothing more disastrous to the progress of primary education in this Presidency than to deprive the municipalities and the local boards of their professional adviser, while they are most of them still in their infancy, and to leave the administration of their schools, and the supervision of the various classes of aided institutions, without a local Director to regulate all this complicated machinery in accordance with the general principles prescribed by Government. I cannot but assume that the Commissioners' recommendation will be held to be

quite impracticable in this Presidency; that for many years to come the Inspectorate will be kept up to at least its present strength; and that due provision must accordingly be made for its recruitment.

At present no adequate provision has been made to secure a due succession of thoroughly competent Educational Inspectors. But more than twenty years ago Sir A. Grant pointed out how this important object should be attained. "Under the present system," he wrote, "it is all but impossible to get good Educational Inspectors. A peculiar training (as stated by me in the 63rd paragraph of my last annual report*) is required for an Educational Inspector, who should be a gentleman and a scholar, and well versed in the vernacular language of his division. Good Inspectors can only be got by securing good men for high school masters, and then training them in a vernacular language and in knowledge of the native mind. But it is quite certain that under the present conditions no young English gentleman, who has any prospect of making for himself a career elsewhere, will accept a high school mastership in this department."

* "I would also submit that the time is come for providing for a due succession of qualified officers in the future for these responsible appointments. On consideration, it must, I think, be allowed that training and preparation are required for an Educational Inspector in this country, as much as for a Revenue Officer."

The remark at the end of the above quotation still holds good; but, if the headmasterships of the Elphinstone and Poona High Schools be hereafter included in the higher educational service, and be filled, as Sir A. Grant so strongly insisted, and as the Government of India now suggest they should be filled, by "European gentlemen of high cultivation, who will give a tone to the entire school," one necessary provision will be made for the future recruitment of the Inspectorate. Another source of supply is to be found in the subordinate inspecting staff; for experience proves that a Deputy Educational Inspector of high character and ability, who has served on the staff sufficiently long to acquire great administrative experience, is qualified for the responsibilities of an Inspectorship. But here, again, I consider it to be most important that the Inspectorate, no less than the public schools and colleges, should to a considerable extent keep touch with Europe. The influence of a European Inspector on the high schools of his Division (all of which are now officered by Indian graduates and undergraduates), his knowledge of European standards and methods of school discipline, his assistance to the aided European schools, and his acquaintance with English as well as Indian systems of local self-government in regard to education, are all invaluable factors in the administration of an Inspectorate; and I think that, as the people of India become more and more fitted for high administrative responsibilities, the co-ordination of European with Native agency will continue to be of the highest importance to the intellectual and moral welfare of the country. As His Excellency the Viceroy recently said in his farewell to the city of Calcutta, Fate has united the people of England and India in a community of interests, and neither can do without the other.

III.—Control and Discipline in Colleges.—I have no personal knowledge of the system now in force at the Elphinstone and Deccan Colleges. I am therefore unable to answer this question in direct terms. But looking at the practical results of the present system, as seen in the intellectual and moral tone of the young graduates who enter the public service nowadays, I should decidedly say that the personal influence of the Professors themselves ought to play a more dominant part than it now does in the government of the colleges and in the formation of the student's sentiments and habits.

IV.—Inter-school Rules.—Section 7 of Chapter I of the Grant-in-aid Code contains nearly all that can profitably be imposed in the way of rules. There is nothing in the section to prevent a pupil from being placed in a higher class than he would have secured if he had remained in his old school. But this is as it should be. The minimum of proficiency demanded from a pupil to entitle him to promotion to a higher class is not the same in every school; and any fresh rule limiting a head master's discretionary power in the classification of his pupils would be unwise, as tending to reduce the schools to a dull level of uniformity. On the other hand, if a head master be unduly lenient in rating his pupil's attainments, his school will suffer for it later on in the Inspector's examination.

There are, however, two checks which are called for in the interests of discipline. The first has already been strongly recommended by the Inspector of the Central Division and is needed to put a stop to boys withdrawing from school without giving any notice whatever to their head master. The practice not only causes confusion in the school-fee account, but is distinctly discourteous to the school authorities; and I would suggest that there be added to Rule 7 (*i*) of the Code the following *nota bene*:—

The withdrawal of a pupil must in every case be notified in writing to the school authorities before the end of the month in which the withdrawal takes place; or in lieu thereof a tuition fee must be paid for the following month.

The second check is one which the University formerly imposed in order to exclude all candidates from the Matriculation examination who had been pronounced by the head of a public school to be unfit to appear. The rule was a most salutary one. It was rarely, if ever, harshly enforced by the head masters, and it greatly strengthened their efforts to give effect to the counsel* which has more than once been tendered to them by the University itself.

* Thus at the Convocation of 1882 the Vice-Chancellor said: "The number of failures to pass the examinations is greater than can be desirable. Many youths, I believe, stand for the Matriculation examination just, as they say, to 'try their luck'; but this endeavour to get through examinations on the lowest possible terms cannot but exercise a rather demoralising influence. In the interests of the University, and of sound scholarship, we must hope that a somewhat stricter discrimination will gradually be used by schoolmasters in giving their pupils qualifying certificates."

But last year the University removed this long-standing regulation, and the number of candidates who professed to have been under private tuition rose at one bound from 1,066 to 1,555. We are thus threatened with the unseemly spectacle of shoals of candidates coming up every year before the University Examiners in defiance of the finding of the public schools that they are quite unfit to present themselves for examination. This is clearly a breach of decorum which the University cannot afford to overlook in its own interests no less than in those of the high schools, on which the success of the University so largely depends.

V.—Playgrounds in High Schools.—All the high schools of Sind either have, or have the use of, cricket grounds and gymnasia. Cricket already flourishes at Karachi and Shikarpur, and at Hyderabad the gymnasium is regularly used by the boys. I do not think, therefore, that any special measures need be taken for the further encouragement of physical exercises. A liking for games is becoming general all over Sind. In the primary schools gymnastics and cricket are rapidly becoming popular; and during the last six months an extraordinary amount of interest has been taken by the villagers and their children in the inter-school sports that have been organised in the Karachi Collectorate by the Deputy Educational Inspector. In every case marks and prizes were given for proficiency in gymnastics as the Government of India recommend.

VI.—The Monitorial System in High Schools.—Before I directly answer this question, it is necessary to state clearly what I understand the monitorial or prefect system to be: and I beg to quote by way of illustration the following rules which I framed when I introduced monitorial government into Elphinstone High School thirteen years ago:—

"The Principal has on several occasions dwelt upon the necessity of the senior students co-operating with him and the masters in preserving discipline and a high moral tone throughout the classes, if the school is really to prosper and exert any lasting benefit on the students at large. The time seems to have arrived for giving more practical effect to what has been said.

"Accordingly the students of the two first classes of the first form will henceforth be responsible to the Principal for the maintenance of good conduct and gentlemanly behaviour out of lesson-hours in the second, third, and fourth forms of the school.

"In this capacity the senior students above mentioned will be called prefects and they will exercise their powers under the following conditions:—

"1. The prefects of Mr. Talâti's class will be generally responsible for the Gujarâti side and the prefects of Mr. Keskar's class for the Marâthi side.

"2. But besides this, two prefects on each side will be appointed daily and by rotation to act as 'prefects of the day,' and it will be their duty to personally visit the class-rooms and passages out of lesson-hours, and, whenever necessary, to issue instructions to the class monitors.

"3. All prefects, on their respective sides, are empowered to punish (when necessary) any boy of a junior form clearly guilty of a breach of rules, either by setting the offender an imposition (which is in no case to exceed 100 lines) or by reporting him to his master for degradation in class, or, if necessary, by both.

"4. In all cases of doubt or of resistance to the prefect's authority, the prefect will consult his colleagues, and the difficulty will be decided by a majority of two thirds.

"5. Extreme offences, either against morals or discipline, must be reported to the Principal on the day of their occurrence.

"The prefects will be responsible for the just and impartial exercise of the very important powers entrusted to them. The Principal also looks to the other senior students of the first form to lend the prefects the support of their example; and he trusts likewise that the whole of the junior forms will prove, by their ready obedience to the prefects, that a limited system of self-government can be no less successful in Elphinstone High School than it has long been in the great public schools of England."

The cure of the system, as it is found in the English public schools, is of course the punitive control entrusted to the prefects or præpostors; and this, it will be seen, was the essential feature of the Elphinstone rules. Another important feature of the Elphinstone system was that the prefects were the pick of the highest form, and though they were naturally in close and sympathetic relations with the Principal, they were from the first taught to depend upon their own powers of enforcing discipline in all ordinary cases, without appealing to higher authority. It is the delegation of this disciplinary power to the prefects that emphatically marks the trust reposed in them and "brings them to look upon the reputation and prosperity

of the school as partly committed to their keeping." If you withhold this power and require the prefects not to *preserve* discipline, but merely to report breaches of it to the masters, you reduce the prefects to the position of mere tale-bearers. Self-Government becomes government by espionage and with a decided tendency to develop nothing but ignoble traits of character in those who are allowed to play no higher part in it than that of menials. I deprecate most strongly a mutilated system of this kind. If the leading boys are to be associated in the internal government of the school, it must be as the trusted bearers of an honourable power and responsibility, which their juniors can respect and will themselves one day be proud to attain. Any system that falls short of this, I should say, is injurious to the whole tone of the school; and it would be far better for a head master not to attempt to introduce monitorial government if he shrinks from entrusting his prefects with the functions on which the success of the system wholly depends

The prefect system may be said to be a plant indigenous to England. It is unknown to the schools of Germany or France: and it is very imperfectly understood by the head masters of our Indian schools.* It may also be truly said to have contributed more than anything else to the growth of that corporate spirit which Dr. Vaughan some years ago termed the glory of the English public schools.† My answer therefore to the question of Government is two-fold. Firstly, a healthy use of monitorial authority cannot be secured in an Indian high school unless it is administered by a head master who is familiar with the working of the English system, and who can thoroughly enter into the spirit of the famous words which Dr. Arnold addressed to his sixth form:—

"You should feel like officers in the army or navy, whose want of moral courage would, indeed, be thought cowardice.....When I have confidence in the sixth, there is no post in England which I would exchange for this; but if they do not support me I must go."

And, secondly, I am of opinion that there is nothing which is more calculated to raise the tone of our high schools than this prefect system, when rightly administered. The leading boys of one or two of the most advanced schools are quite fit, under proper guidance, to be entrusted with the powers of a limited system of self-government; and when the system has taken root it will recommend itself and spread just as cricket has done.

VII.—Lessons on Personal Conduct.—I believe that lessons on personal conduct are already very generally given by the head masters of the secondary schools; and I may instance the addresses‡ of the Principal of the Rajkumar College as a proof of the admirable manner in which this important duty can be performed. The text-books in use, including our departmental reading series, both English and Vernacular, are full of moral lessons or allusions; and every good teacher, not only in a high but also in a primary school, makes these his text in instilling moral principles and habits into the minds of his pupils. In addition to, this every high school has a library (in some cases it is an extensive one) of wholesome general literature; and it is a standing practice with the head masters to encourage their senior pupils to make use of the library books during and out of school-hours. As a rule, one of the best rooms in the school is set apart for the library; and much has been done of late years to make it attractive to the boys. Even many of the primary schools have small libraries of good books which are beginning to be of some use. And, lastly, a large amount of sound literature is every year distributed to the boys of the secondary and primary schools in the shape of prizes.

Such are the means employed to inculcate sound notions of morality. The system of school discipline and the personal example of the teachers conduce to the same end; and the Inspector at the time of his annual visits takes note of the extent to which these several forces have operated for the moral advancement of the school.

On the whole, therefore, I am of opinion that the importance of instruction in right conduct is not being overlooked by the head masters and other controlling authorities; and that our present system of moral teaching should be allowed to grow, as it certainly will, as the number of earnest and high-minded teachers every year increases. Everything turns upon the mental attitude of the master,—rules, moral text-books, and other similar apparatus, being mere tools in his hands, which he will use or misuse according to his bent.

VIII.—The scope of Disciplinary Rules in Day-schools.—Our system of rewards and punishments is already almost precisely what the Government of India recommends. Fines and corporal chastisement are rarely resorted to, the former being for the most part limited to

* The Principal of the Elphinstone High School, for example, has lately publicly stated that he has improved on the English monitorial system by transferring the punitive powers of his prefects to two of the assistant masters, under whose surveillance the prefects are merely to report offences against school rules.

† "I believe the realisation of this idea" [that we are all members of one common body] "to be the glory of a public school; and I believe the redeeming point in public schools as they are with all their imperfections, defects, and faults, to be this, that they do to a certain extent inspire those who belong to them with a feeling of membership in a body."

‡ Some of these have been lately collected and published under the title of *Common Thoughts on Serious Subjects.*—(Education Society's Press, Bombay.)

stipendiary scholars, whose pockets really can be touched by reducing their stipend. The imposition of tasks, the deprivation of privileges, degradation in class, and expulsion are the chief punishments resorted to by the masters. On the other hand, conduct registers, terminal certificates of conduct and progress (which are signed by the head master and sent by him to the parents or guardians), and good-conduct prizes, have, for many years past, been tried with success in our schools. Similarly, the periodical review by the head master of every class in the school has long been the practice in this Presidency.

The last suggestion in the Government of India's 15th paragraph has not been adopted by us, and I venture to think that it would in practice be found to be too retributory. The expulsion of a boy from school, for example, not unfrequently leads to a moral awakening on his part. But if, on his trying to obtain some useful employment and make a fresh start, the isolated documentary fact of his expulsion were brought up against him, his prospects of getting any honest work to do would be nearly as hopeless as those of a released convict.

IX.—The compulsory withdrawal of Pupils above a certain age.—I am of opinion that the system of compulsory withdrawals, proposed by the Government of India in the 18th paragraph of their letter, is not applicable to the Bombay schools. I do not believe that the evil which it is designed to remedy has any existence in our schools; and I am sure that an age-limit would be viewed with the greatest disfavour by the native community. In an advanced country like England, where the education of boys of the upper and middle classes has long been almost the invariable rule, a youth whose years have greatly outgrown his mental advancement is viewed more or less with contempt or suspicion. But in this backward country no such feeling exists, and we know nothing as yet of the difficulties which Dr. Arnold found so formidable when he first went to Rugby.

X.—Marks for Conduct.—Our present practice in the high schools is for the master to enter at the end of the month in the class-register what the conduct of each boy has been; and I think that a more minute system than this would take up the master's time without yielding any compensatory advantage. The monthly record of conduct, together with the class master's personal knowledge of each boy, enables the head master to fill up the terminal certificates of conduct, and to decide the good-conduct prizes with all reasonable fidelity to the facts of each case; and I do not think that a system of marks would bring out any better results or exercise any greater influence over the boys than the method already in force.

XI.—The personal influence of the Professors of Colleges.—The three regulations suggested by the Government of India in their 21st paragraph are, I believe, already in force in Government colleges, and would appear to be a necessary part of any well-ordered system of collegiate discipline. But, as I have already said in my third answer, what is most needed in our colleges is a closer and more sympathetic relation between the Professors and their pupils. The first practical step towards bringing about this salutary change would be to provide residences for the Professors in or near the colleges.* In no other way can the example and personal qualities of the Professors be really understood and felt by the college. Some years ago Mr. Wordsworth told the Education Commission that the example of two or three persons with whom he and his contemporaries were brought into relation, while they were undergraduates at Balliol, had much more influence on their conduct than all the formal teaching they received in Chapel or elsewhere. But this would assuredly not have been the case if the relations of the Fellows and Tutors of Balliol with the undergraduates had been limited to the lecture-hours and other formal occasions. In like manner, if the fundamental difficulty which now exists at the Elphinstone and Deccan Colleges could be overcome in the way above suggested, no serious obstacle to closer intercourse between the Professors and their pupils would remain; and any necessary changes in the internal regulations of each college would either suggest themselves or might well be left to the judgment of the Principal and the Professors.

* In giving his evidence before the Education Commission the Principal of Elphinstone College was asked, "Would the personal influence of the staff of Professors in the Elphinstone College be greatly increased if they lived in the College grounds?" His reply was, "I should be inclined to answer the question in the affirmative. The question was raised and discussed in connection with the Deccan College, and it was considered advisable that the Professors should live near the scholars. Financial considerations, I believe, prevented the proposal being acted upon, although the plans were drawn up."

In continuation of my letter No. 397 of the 21st instant, I have the honour to supplement my answers with the following statements:—

Answer II.—In further support of my recommendation that our present system of training men for assistant masterships in secondary schools be continued, I would invite attention to the account which Mr. Matthew Arnold gives of the Prussian system in his *Higher Schools and Universities in Germany*. After showing that the pedagogic seminaries at Berlin, Konigsberg, Breslaw, Stettin, and Halle are quite insufficient "to provide seminary training for anything like the whole of that large body of teachers which the secondary schools of Prussia employ," he adds, "it is the living for a time with an experienced teacher and the

making the first start in teaching under his eye that is found to be so especially valuable to promising novices. It is proposed, therefore, instead of founding fresh pedagogic seminaries, to make arrangements for selecting a certain number of good schoolmasters, who will take charge, for payment, of a batch of novices (not more than three) for a two years' probationary course, before launching them independently; and a stipendium, or exhibition, such as is given in the seminaries, is to be bestowed on those probationers whose circumstances require it. It is hoped in this way to provide a preliminary training of two years for all the most deserving subjects who go into the profession." Such is the latest conclusion which has been arrived at on this question in what may be termed the birth-place or home of pedagogic, and it will be seen to resemble the Bombay system in all substantial respects. In our arrangements the novice does not actually live with the head master, and accordingly no payment is received by the latter; but the probationer is very much with his chief, and may truly be said to make his first start in teaching under the eye of the head master. The Bombay novice is also better paid than his German brother.

Answer IV.—In illustration of the difficulties which the University's omission of the "*N.B.*" from the *Matriculation Form* of application is likely to give rise to, I may mention that last year eight students of the Karachi High School were examined by the head master and being found utterly unfit were refused permission to present themselves before the University Examiners. The boys remained in the high school up to the day before the Matriculation examination, and the following day they all appeared at the examination under cover of certificates granted to them by their guardians or private tutors. I could quote further cases to show that the University rule, which has been abolished, used to operate to a large extent as an inter-school rule,—that is to say, it prevented boys, when refused permission to appear at the Matriculation examination from a certain school, from migrating to another institution less strictly managed. But I think the climax of indiscipline is reached in the first illustration which I have given. The abolition of this old rule (which, as far as my experience goes, has worked satisfactorily for twenty years) will greatly loosen the ties of diseipline, and it will be quite impossible for the head masters to act on the University's advice to show strict discrimination in the granting of certificates, as long as their pupils are permitted by the University to set the head master's decision at open defiance.

Answer VI.—In describing the prefect system which was introduced into Elphinstone High School thirteen years ago, I said nothing as to the actual results of the experiment. I may just add, therefore, that at the end of the two years during which I had opportunity of watching it in operation, I was able to report * that it had done incalculable good to the whole school.

* "The prefect system continues to be a marked success, as is proved, first, by the readiness with which the prefects are able to control the more turbulent sections of the school, and by the good spirit which they are gradually infusing into the younger boys—results that are specially apparent on the cricket-ground; and, secondly, by the improvement visible in the tone of the senior form itself. A few of the very best students take an evident pride in their responsibilities, and I trust that this spirit will become more general as the system takes root. So far no prefect has grossly neglected his duty or abused his powers." (Pp. 112-113 of the Director of Public Instruction's Administration Report for 1876-77.)

Answer X.—I have stated that a monthly conduct register is kept in our high schools, and this is, I believe, the practice in every Government school. But I may note for future use when the next proofs of the high school monthly register are under review, that in the form last issued from the Central Press, the heading of the last column on pages 3 and 5 which used to be "Conduct" has by some mistake been printed "Progress."

Opinion, dated 20th June 1888, from T. B. Kirkham, Esq., B.A., Barrister-at-Law, Educational Inspector, Central Division.

With reference to your No. 7060, dated the 8th March 1888, I have the honour to offer the following remarks, which I make "as succinct and practical as possible," regarding the suggestions in the Government of India letter for improving discipline and moral training in schools and colleges, so far as they affect training colleges, secondary schools, and primary schools, the three classes of educational institutions under my inspection. With the exception of one point, which I will presently explain, I abstain from remarks on colleges in general, as I have had no first-hand acquaintance with their interior life for some years.

2. In order that remarks may be "practical" it is obvious that they should have direct reference to the existing state of facts, and the first thing to be done therefore is to possess an accurate knowledge of the condition of the schools in question as regards their moral tone and discipline. In attempting this it is necessary to distinguish the different classes of schools, and also to remember that schools of the same class will vary widely from one another, and that the some school will change its character according to the zeal and efficiency of the staff or the supervising authorities for the time being. Still it is possible to sketch broad outlines substantially true with regard to each class.

3. In the ordinary Hindu high school of this division, whether Government or aided, the boys are exclusively day-scholars and spend at the outside six hours a day in school. For the remaining eighteen hours they are under the influence of their homes and the general society of the place. There is no organized playground life. Whatever the head master may be, the great body of the assistant masters are men of the same class and habits of life as the English clerks employed in the various public offices. Their emoluments are poor, and, with the rarest exceptions, they pursue neither special private studies nor "hobbies," nor public affairs, but lead a narrow and contracted life in no way elevated above or distinguished from the mass of people about them. Under these circumstances it is inevitable that the tone of any given high school will in average cases be very much the tone of the town where it is found. The tone of the Násik High School will not rise much above the tone of Násik city life, and so with the others. This fact, that all our schools are day-schools, dependent for their tone on the homes that feed them, largely dominates the situation.

4. A comparison is invited in paragraph 4 of the despatch between our high schools and the corresponding class of schools in England, but in point of fact comparison is almost impossible. The difficulties as regards discipline in an Indian high school are of a kind utterly unlike those which an English head master is called upon to encounter. On the one hand, in our Bombay schools, laziness, bullying, personal violence, and defiance of authority are for practical purposes unknown. The boys are gentle, docile, assiduous in their studies, and give little or no trouble. Head masters invariably report that "serious offences against discipline are of the very rarest occurrence."* Unfortunately this amiable side of the picture only goes half-way in the comparison instituted. It has to be admitted that in truthfulness, frankness, moral courage, sense of honour, and the qualities generally that go to make what we consider a manly character, the Indian boy is immeasurably behind his English compeer of the class alluded to. It is painful to have to conduct an inquiry in an Indian high school. The boys yield to very slight temptation to prevaricate and to lie, and when detected they manifest but little shame. They seem to regard subterfuge as a natural and legitimate defence, and a boy does not seem to incur the condemnation of his fellows when convicted of falsehood. Quarrels in school are not settled by a stand-up fight but lead to anonymous letters, secret informations, and the interminable apparatus of deceit and intrigue. In all matters relating to women the tone is deplorably low. It is a terrible fact that with existing social arrangements a pure-minded boy or girl of 13, in the European acceptation of the term, can hardly by any possibility exist. Coarse and bad language is very common, though the practice is on the decline, and allowance must be made for conventionality. Here and there one gets glimpses of a better state of things where the head master or some assistant (most commonly a member of the Prárthana Samáj or other reforming sect) is a man of exceptional moral energy or more than usually sensitive to his responsibilities as a teacher; but, speaking generally, the moral vitality of our high schools is low, and there is no reserve of moral force out of which to form a healthy and strong school opinion above the usually low level of the public outside.

* *See, e.g.*, recent public utterances of Mr. V. A. Modak and Dr. Peterson in Bombay.

5. In a few of the best mission aided schools under European supervision the strong and weak points are much the same as in Government schools, but I have never met with any evidence to show that they are morally superior on the whole. In the other Hindu aided schools I should say the tone is generally lower than in the Government schools. The body of assistant masters in these is decidedly inferior, and in many of them an Inspector, when examining for the purpose of assessing a grant-in-aid, cannot afford to dispense with precautions against absolute dishonesty on the part of both pupils and masters. I would add that in my experience the tone and discipline of Parsi schools approximate much more closely to the European standard than the average Hindu school, and also that the higher we ascend in the classes of our high schools and colleges, the less unsatisfactory does the state of things become. With regard to our training colleges or normal schools and our upper primary schools, with modifications that will be obvious and need not be detailed, the same general description substantially applies. There is a great deal in our schools which is satisfactory; but it cannot be said that there is a love of truthfulness or high motives of action, and, there is little or none of that outside public opinion which exists in other countries, and which demands high moral character as a *sine qua non* in a teacher. On this point I must mention the singular fact that in a considerable number of instances the men elected to municipal school committees have been persons of notoriously incorrect life. That men of dubious reputation might by the accidents of popular election become municipal commissioners one can easily understand, but that such men should be chosen by the select constituency of commissioners to control the boys' and girls' schools seems to argue great laxity or great apathy regarding the subject.

6. If the above be a substantially correct description of the existing facts of the situation,

it will be obvious that conduct registers or any other mechanical remedies of the like kind could at best only affect appearances and must fail to go to the root of the matter. With regard to all such devices I would say that in the hands of a good head master any one of them spontaneously introduced because its need was felt would do good, whilst all of them together, if prescribed by high authority and worked in a mechanical spirit, would be useless if not absolutely harmful. I would, therefore, recommend that executive orders on the suggestions of this character be limited to two, *viz.*, 1st, that all head masters be required to devote a portion of their administration reports to the morals and discipline of their schools and the measures taken during the year to improve the same; and, 2nd, that Inspectors on their part be directed to take special cognizance of the working of the measures adopted, as recommended in paragraph 5 of the Government of India letter. I would leave the selection of the particular measures to the head master and his staff. It will also be obvious that if my general description of the facts of the case be correct, what is wanted is not a remedy for this or that defect but a raising of the whole tone and character of our schools, and in order to effect this, of native society. It is obvious that changes of this nature are the resultant effects of numerous and complex causes of which school education is only one, and that the restoration of woman to her proper place in society will probably precede any considerable amelioration. Amongst the means of improvement which are at our command, I am disposed to rely mainly upon two, *viz.*, 1st, the careful selection of head and assistant masters with reference to their character and power of formative influence over their pupils adverted to in paragraph 11 of the letter of the Government of India; and, 2nd, to a much-increased attention to the conditions of healthy life in all our schools, and the cultivation of robust health and physical vigour by the introduction of school drill and the manly games of a good playground. With regard to the first point, it has not, of course, been wholly neglected by us, but we might now make it a matter of special inquiry in each case as far as possible; and with regard to the second, I can only express my conviction, though it may appear something of a paradox, that the want of frankness and truthfulness, which is, I think, the most serious defect in our school-life, often arises from physical timidity, and that good example in a good master and the strengthening discipline of a good playground would have a more potent effect, though indirect, than didactic moral instruction. It is a hopeful symptom that in many directions there is a spirit of inquiry into the conditions of healthy school-life.

7. With regard to the suggestion at the end of paragraph 11 that "it might be found desirable to engage trained head masters from England," I beg leave to express my opinion that no good result is to be expected from such a step. From the great intellectual quickness of native boys they are only likely to be influenced for good by men of wider and more varied culture than the class of English trained head masters, and I believe that in the few cases in which the experiment has been tried the results were not encouraging. It must be remembered, too, that the best men of this class in England,—and only the best are to be thought of,—can command in their native land higher salaries than we could afford to pay. The head masters under the London School Board enjoy an average salary of R400 per mensem.

8. With these preliminary observations I will now set down briefly what appears to me to be practicable under the heads of paragraph 2 of Mr. Lee-Warner's letter, bearing in mind the limitations imposed:—

I.—Normal Schools.—I do not think any stricter control is needed, but I think the Inspectors should give as much time as possible to these institutions, as every improvement in primary education must begin with them. No effort must be spared to give our schoolmasters a high ideal of their duties and responsibilities, and to cultivate in them professional spirit and professional pride. The Maráthi districts are at present without any educational magazine. I propose, as soon as the difficulties connected with the District Local Fund Balances are surmounted, to revive and reorganize the old "Maráthi School Paper" which, I think, if judiciously used, may powerfully help to keep alive in vernacular teachers a sense of the importance of their work. I suppose I must say nothing about the unsatisfactory lodging of the Poona Training College, as Government has hitherto been unable to do anything for us in this direction. I need only refer to my previous representations on the subject.

II.—Training of Secondary Teachers.—This is an unsolved problem even in England, and I think we must still train our secondary teachers in our high schools. But something definite should nevertheless be done in the way of training. I would recommend that, as at present, all secondary teachers be appointed on probation, and that no teacher be confirmed in his appointment unless and until he has satisfied his head master and the Inspector that he has intelligently studied at least one good book on education. I am accustomed to recommend "Fitch's Lectures on Education" to all my deputies, and to head and assistant masters as fa as they fall under my jurisdiction. I cannot speak too highly of the beneficial effect which I

have known to be produced by the study of this volume. If a man has the makings of a good teacher in him, he will peruse the book with avidity, and be led on to the study of other works on education to the great benefit of himself and his pupils. I may mention that the professional papers published in the "Bombay Educational Record" have had an excellent effect on many secondary teachers by keeping them acquainted with the movements in the educational world and the views of eminent teachers, and by keeping before them an elevated ideal of the work of the schoolmaster.

III.—Colleges.—I abstain for the reason given above from general suggestions concerning colleges, but I have special reasons for submitting one suggestion as follows: There is a medical officer attached to each college whose office at present is almost, if not altogether, a sinecure. I would suggest that on the occasion of each change of incumbent it be made a part of the duties of the officer to deliver a short course of lectures in each term on personal hygiene and the management of health in connection with one or another of those departments in which health and morals are jointly concerned. I have been greatly impressed of late years with the incredible ignorance of my well-educated subordinates, as I find them at work in the districts, concerning matters of the most vital importance; and I feel sure that the communication of accurate knowledge to the undergraduates of our colleges by a kindly medical officer would be keenly appreciated and have the happiest effects. In some States of America no man is granted a license to open a school until he has passed an examination on the effects of alcohol and narcotics on the human system. Sound views on this and kindred topics would save many of our young men from perishing "for lack of knowledge," and the means of propagating such views appear to me to be available without extra expense.

IV.—Inter-school Rules.—Our Grant-in-aid Code, Chapter I, Rule 7, prescribes these, and we have to watch their working.

V.—Playgrounds for High Schools.—Every high school ought to have a large playground, and the head master and staff should be required to organize, supervise, and give an annual account of the playground life. I have stated above my opinion that the discipline of the playground is the most promising remedy for the characteristic defects of our high schools.

VI and VII.—Prefect System and Formal Lessons on Conduct.—I would not formally prescribe either, as everything depends upon the spirit in which any particular system is worked. I would leave a head master in charge of a school long enough to enable him to impress his individuality on the school. Of course, if the prefect system had already been introduced and worked well, a head master should be required to keep it up. As regards lessons on conduct, any man with a vocation for teaching and who likes boys is sure to give such lessons with more or less of formality, and it is only lessons of this kind that will do good. Head masters should be required to show that they have not lost sight of the subject, but anything likely to degenerate into cant or pretence should be religiously avoided.

VIII and IX.—School Rules and Limitations of Age.—I think it would do good to require every high school to formulate its rules and reduce them to writing, and to make them cover as large a part of the boy's life as is really practicable. The superannuation of senior but backward boys is not an evil of practical importance in the Central Division, and calls for no special measures. I used to have a superannuation rule in the Elphinstone High School which worked well.

X.—Conduct Marks.—On grounds sufficiently stated above, I would deprecate the prescription of any mechanical remedies for moral evils, but would encourage head masters to try conduct registers and reports to parents, &c., if they believed in their efficacy.

XI.—Suggestions of paragraph 21.—The colleges of this Presidency are already governed by a common room in which each Professor has a vote and the Principal is merely *primus interpares*. The fact has been sometimes forgotten of late years, but this is the original constitution of the colleges and no competent authority has ever changed it.

Opinion, dated 25th February 1888, from C. Macnaghten, Esq., M.A., Principal, Rajkumar College, Rajkot.

I have read with much interest the questions put forth by the Government of India in their recent letter on moral education to the Local Governments and Administrations. But the questions are not less difficult than interesting. In their solution so much depends on influences which no Government can ensure, that one feels that all the recommendations, good as they are, may be carried out, and yet the results be as unsatisfactory (or nearly so) as they are at present.

For the question is one which depends not only on the circumstances and character of those who teach, but also of those who are taught; and, in the peculiar condition of India, the relation between these circumstances and characters, so complex in themselves, is very complex indeed.

There is, however, no doubt of the evil, a shallow and conceited inconvenience in educated Indian youths; and it seems, I think, to be generally agreed that the evil has been intensified by, if it does not owe its origin to, the system of Government education in India.

I should say that some of my native friends, for whose judgment I have the greatest respect, consider this unsatisfactory state of things to be the inevitable and natural effect of the transitional stage through which this country is passing, and they think that the evil must grow worse before it can be better.

It may be so; but, even so, alleviating measures may still be adopted; and I think alleviation may be found if Government insist on more careful attention to the three following points:—

(1) that teachers in all schools and colleges live more among those whom they teach;
(2) that true religious feeling, of all denominations, be respected and tacitly encouraged; and
(3) that the moral character of the teacher, not less than his intellectual fitness, should be a first consideration in the appointment of all teachers, and especially in the appointment of the heads of all colleges and schools.

The advantages of a well-managed boarding-house have been recognized by the Government of India in paragraph 16 of their letter, but I do not see that they insist on the great importance of the heads and Professors of schools and colleges living and moving among their pupils out of, as well as during, school-hours, and so being in a position to exercise those "most essential qualifications" (paragraph 11), "a healthy influence over their boys, and the power to mould their character." In many of our Government colleges and high schools the Principals and Professors live away from their pupils, and merely attend for school duty. And this seems to me a great blot in our system.

The principle of maintaining a positive, rather than a negative, attitude in regard to all that is good in religions which differ from our own, seems to me also to be important; and I am glad to observe, in the letter, that it is a principle to which the present Government of India appear well inclined.

"The despatch of 1854"—I quote the Education Commission as given in paragraph 5 of the letter—"declared that the system of grants-in-aid should be based on an entire abstinence from interference with the religious instruction conveyed in the school assisted. But the Court of Directors declared that as Government institutions were founded for the benefit of the whole population of India, it was therefore indispensable that the education conveyed in them should be exclusively secular."

The practical result of the latter policy has been an attitude which is virtually one of hostility rather than neutrality in respect of religion, or, I may say, religions.

Government now say (paragraph 12): "The Governor General in Council would be sincerely glad if the number of aided schools and colleges in which religious instruction is prominently recognized were largly increased." Why may not the spirit which breathes in that sentence be extended to Government institutions? Why may not a true religious spirit—whatsoever religion it may favour—be rather encouraged than discouraged in Government schools and colleges? Our tendency now is to check religious spirit altogether. The encouragement of course cannot be direct where the head of a school permits the observance of the rites of a religion which is not his own, but it may be tacit: and this, I imagine, is what the Government of India mean when they further add that "even in schools supported by the State something in the way of religious instruction can be effected out of school-hours in accordance with established principles." The true spirit of religion "which makes for righteousness" must be rather good than evil; and so long as it is kept within reasonable bounds, and its outward effects on conduct are good, I think it should rather be cherished than checked in all Government institutions. Nor do I believe that this is at all inconsistent with Christian professions and principles.

At one time a good Maulvi lived in my college, who was much respected in Kathiawar. He lived here as the Musahib, or companion of Ghujeffar Khan, now Khan of Manawadar. While this Maulvi was among us, he often gave lectures on the Koran to the Muhammadan boys, and I have seen him at the head of a *quene* of them praying in our cloisters. I believe that the moral tone of the whole college was distinctly better for that Maulvi's presence. We all knew that there was a good man among us.

We have no Muhammadans now in my college, but of late, on Sunday afternoons, a few religious lectures have been given by Shastri Jivanram Mahidhar, of the high school, who is a

good and gentle man as well as a Sanskrit scholar. This is something of an experiment conducted under approval of the native members of our College Committee. If these lectures dwell too much on Hindu mythology to suit our Western ideas, and somewhat too little on spiritual grace and practical duty, yet I think they do good rather than harm if only because they remind their hearers, if only for a few minutes in the week, that life has its serious and unworldly side.

The necessity of hearing good moral teachers, fitted in conduct as well as knowledge to be the guides of youth (which is the third point to which I referred as demanding special attention), has been much insisted on by the Government of India; and on this, I am sure, we are all agreed. This is, of course, the root of the whole matter. But this is the great difficulty. For good men cannot be had to order. In this matter, under existing circumstances, we have in the main to rely on the University, for thence our teachers are derived; and the University and its system are not themselves as good as they should be. We must look, I think, to the University (if it is to continue to exist) for reforms which will lead to this desired end.

It is perhaps needless that I should add that matters would be simplified greatly, and would perhaps correct themselves, if Government should be able to withdraw, as I think it gradually will if it can, from its responsibility for educational institutions. Schools which turned out well-behaved youths would be as much valued and sought after in India as elsewhere by the population at large; and so schools of a good tone would flourish, and those of a bad die out. But of course good schools mean good schoolmasters. A man of good moral and spiritual influence, in addition to education, would have an immense advantage over one who had nothing to his credit but a University degree. As things now are, under Government, good and bad B.As. are paid nearly equally.

I will end with a word concerning the new moral text-book, proposed in paragraph 12. Of course another good book will be useful, and this will probably be better than any of its kind before it. But a book by itself, even the best, can hardly supply the great want which we feel; and it would be nothing short of a miracle if one could be made to suit the conditions of all the religions and peoples of India. Nevertheless, a new and good book (I hope it may have a more spiritual tendency than the moral text-books which I have seen) in the hands of a good teacher, may do something. The good teacher himself, without any new book, but with the good books already in use, may do a great deal more. What we really need is not books, but enthusiasm.

Opinion from the Honourable Rao Bahádur Mahadev Vasudev Barve, C.I.E., dated 28th May 1888.

In reply to your letter No. 381, dated 29th February last, and the enclosed copy of Government of India's letter No. 10—383, dated 31st December last, I beg to offer the following remarks on the several points therein raised.

2. Before proceeding, however, to deal with the several questions, I hope to be allowed to express my sense of appreciation of the laudable desire of His Excellency the Viceroy and of the keen concern and readiness exhibited by His Excellency in taking up and giving effect to the various recommendations of the Education Commission. That Commission must, as it was intended to do, guide on the one hand the future policy of Government in regard to education, and, on the other, mould the tendencies of the rising generation; and it is a happy thought that the subject of discipline and moral training has attracted the attention of Government and has among others been given a special significance to in the accompaniment referred to above.

I.—As regards the 1st question, I beg only to endorse the recommendations of the Education Commission, that the inspecting officers should strictly insist upon the maintenance of proper discipline and training in the schools in their charge, so as to exert a right influence on the manners, conduct, and character of the pupils. From my experience as an Educational Inspector for about nine years, I am of opinion that nothing can better leave a permanent impression upon the young mind than the personal character and qualities of the teacher; and a careful watch and effective check over the conduct of pupils by the teacher seems all that is necessary and practicable.

II.—The utility and desirableness of establishing, where practicable, efficient training schools and colleges for teachers must be admitted on all hands, and there can be no doubt that a healthy stream of teachers will flow from such a reservoir. But in the absence of such an institution owing to financial considerations, the employment of teachers of approved merit and character can serve the purpose of secondary schools. It does not, however, appear that it would be necessary to engage European agency for attaining this object. Men from colleges, with the impression of the personal qualities and good demeanor of the Professors

fresh on their minds, can, for all practical purposes, answer well. With regard to the latter part of the question, I think that, apart from his fitness in other respects, a candidate for an employment should be required to produce a certificate of good conduct and behaviour from the head of the college or school to which he belonged, or from the person under whose patronage and care he continued to remain, and this will, in my opinion, practically meet the object in view.

III.—The age of the generality of Indian students entering the college varies from 15 to 20. Though not of tender age, a student is, at this stage of semi-independence, susceptible of going astray unless properly directed; and every care has, therefore, to be taken to mould his inclinations and give him a sound and proper direction. The best and effective means to attain this end is to enforce the *residential system of some Professors* near the precincts of the college; and as a result, the social intercourse and familiarity with men of culture, refined ideas and high personal qualities, will influence the habits and sentiments of students and will produce the desired effect on the most obstinate character. Mere verbal dictation of high-sounding moral precepts and pithy maxims will not have the desired salutary effect upon the minds of students, as the standing example of their Professors. The old saying of example is better than precept can be nowhere more true in its entirety; and in spite of all financial considerations this system should, in my opinion, as far as practicable, be at once adopted. Wherever it can be enforced, the resident Fellows, invested with powers to exercise efficient control over the students, will be a helping-hand to the Professors in respect of enforcing strict rule of discipline. Before, however, the system is brought into vogue, the resident Fellow of approved character may, as a rule, be appointed with advantage as a controlling head over the manners and behaviour of resident students.

IV.—The rules recommended by the Education Commission (*vide* paragraph 5 of the Government of India's letter above referred to) in this respect seem fair, and will, I think, meet the object in view.

V.—Similarly, the recommendations of the Education Commission on this point are quite practical; but it is open to argument how far a system of marks and prizes can be introduced wholesale. It is an admitted fact that physical development has much influence upon the mental make of a man, and that the exercise of limbs makes one more tenacious and self-dependent than otherwise. The contrary, however, is not always true, and a strong calibre of mind cannot always be found with a strong and robust frame. Where, therefore, the enforcement of physical training is naturally impossible, any attempt to make it compulsory may prove injurious. The institutions of playgrounds and gymnasia should, therefore, be attached to all Government schools and colleges, and the establishment of similar institutions should be enforced on all the managers of aided schools and colleges. Government can, moreover, fairly depend upon the public beneficence in this respect.

VI.—I am of opinion that the monitorial system can be efficiently introduced in al schools on the principles indicated in paragraph 17 of Government of India's letter quoted above, especially as it has been found to work satisfactorily in one of the model institutions of this Presidency.

VII.—It is generally admitted that examples of great men are a practical training to the young, and in this view any attempt to bring before the young mind the noble examples of physical, moral, and intellectual eminence is, in its own way, acceptable; and the importance of the diffusion of moral lessons in this way cannot be ignored. The least attempt, however, to inculcate them upon the tender mind with an admixture of a special dogma of any religion is not likely to be successful. The principles of natural religion are in themselves sound and need not disturb the peace and tranquillity of a sober mind; but it has to be considered whether the minds on which we are to impress them are prepared to receive the same. The spheres of morality and religion may be, abstractedly speaking, distinct, but the line of demarcation is faint and obscure to the simple mind. The Indian mind is neither accustomed, nor yet prepared, to think about and receive the principles of morality as separated from religion, and any attempt to prepare a moral text-book on the principles of natural religion is not likely to succeed. The best way, therefore, of giving effect to the wishes and anxieties of Government in this respect lies in the practical example of

the teachers and parents and guardians of students. This will preserve the equilibrium of the different sects of people. Observations of men of culture and short truisms may, however, be impressed upon young minds by their teachers, as such impressions on the tender mind will have a lasting and wholesome effect in producing good dispositions.

VIII.—No hard-and-fast rules can, in my opinion, be laid down and enforced in schools for the proper conduct of students residing at home. This is a work in which the parents and guardians of students must co-operate with teachers, who can well be expected to maintain such conduct and demeanor at school and outside as to lead their students to carry their wholesome impressions to home.

IX.—There is no doubt that the presence of students of advanced age indirectly acts upon the exercise of strict rules of discipline in a class, still, in view of what has been done in the advancement of education, and what yet remains to be accomplished in the same direction, I am of opinion that the time has not yet come to fix any limitation of age for admission into a school or college. If, however, a rule to this effect is found desirable, it should be uniform for all classes and communities alike.

X.—The system of keeping mark-registers of good conduct apparently seems good, but I am of opinion that it will not lead to any practical good result; for, when the system loses its novelty, filling in such registers too often will form a part of the routine work of teachers and will not be given any special attention to. The system of sending quarterly extracts, showing progress in the class and of general good conduct and attendance that is in vogue in some schools of this Presidency, may, however, with much advantage, be strictly enforced on all schools and colleges, and this will help the head of the schools and colleges to form an estimation of a student's character and aptitude whenever the latter is required to produce a certificate in this behalf. In this connection the practice under which each class appears periodically before the head master of a school or the Principal of a college should be adopted as far as practicable.

XI.—My remarks in reference to Question III are also applicable here, and I am of opinion that the suggestions contained in paragraph 21 of the Government of India's letter will be acceptable so far as they relate to the weekly meetings and the imposition of fines by the *Principal alone*.

3. It will be seen from the above that the key-stone of the success of moral training and discipline depends, in my opinion, upon the personal example and high qualities of the teachers, and I cannot, therefore, help pointing out that Government and managers of schools and colleges should be careful in the selection of such teachers only as have proved themselves worthy of imitation by the students entrusted to their charge.

From P. NOLAN, Esq., Secretary to the Government of Bengal, to the Secretary to the Government of India,—No. 183, dated Calcutta, the 26th February 1889.

I am directed to acknowledge the receipt of your letter No. 10—384, dated the 31st December 1887, discussing certain points in connection with the question of discipline and moral training in schools and colleges, and making suggestions on which an expression of the Lieutenant-Governor's views is called for.

Letter from the Secretary to the British Indian Association, dated 2nd March 1888.
Letter from the Secretary to the Behar Landholders' Association, Bankipore, No. 81, dated 20th April 1888.
Letter from the Secretary to the Central National Muhammadan Association, No. 560, dated 31st May 1888.
Letter from the Honorary Secretary, Indian Association, No. 15, dated 16th July 1888.
Letter from the Secretary to the Muhammadan Literary Society, dated 31st July 1888.
Letter from Nawab Abdool Luteef, Bahadoor, C.I.E., dated 24th September 1888.
Letter from Moulvie Abdool Quasim Mahomed Nurul Alam Sahib, dated 14th October 1888.
Letter from the Director of Public Instruction, No. 105 T., dated 28th October 1888.
Letter from the Director of Public Instruction, No. 255, dated 15th January 1889.

2. In reply, I am to submit, for the information of the Government of India, a copy of the communications on the subject noted on the margin, and to observe that Sir Alfred Croft's letter, dated the 28th October last, contains an explanation of the length of time taken in considering and reporting upon this important question.

3. The attention of the Bengal Government was directed to the subject of school discipline by certain manifestations of insubordination in 1884,

and detailed enquiries were then made with a view to remedial action. But the overt symptoms of a recalcitrant spirit disappeared before the investigation had been completed, and the circumstances having thus changed for the better, it was considered undesirable to issue any general orders. The four following years have been singularly free from any cases of flagrant resistance to authority on the part of the pupils of public schools or colleges.

4. It is, however, generally admitted, and is, indeed, a subject of universal complaint, that the virtues of obedience to lawful authority, of discipline, and of respect for others, with their outward manifestation in courteous and gentlemanly manners, have declined among the educated classes of India. The evil is probably greater in Bengal proper than elsewhere; it is certainly more marked in that Province than in Behar, the portion of Upper India under the administration of the Lieutenant-Governor; and it affects the Hindus more than those belonging to other nationalities or races. Among them it has grown to an extent which is said to visibly disturb the happiness of domestic life, and any measures calculated to reduce its dimensions, or even to check its growth, would be of the greatest advantage and most welcome to the community. The introduction and development of European education have worked in many ways for the good of the natives of India, tending certainly to strengthen in their character such qualities as truthfulness, honesty, independence, and moral courage; and it would seem that the new influences have not, although this is sometimes alleged, weakened the power of self-restraint in those subject to its influence, or, on the whole, strengthened the tendency of Orientals to lapse into a life of intemperance and ease. The revolution effected in Hindu character by the study of Western learning has, on the whole, the Lieutenant-Governor submits, been a beneficial change; the Indian Judge of the present day, to take a specific instance, is, take him all in all, not merely more highly trained, but essentially a better man than his predecessor, more honourable and worthy of respect, even where he is found to be less polished in his bearing, and in some allied qualities showing the defects of an imperfect training. But though the effects of the evil noticed may be screened by many excellent qualities, its existence is notorious, and it is most desirable that, if it cannot be removed, it should not be suffered further to increase.

5. Sir Alfred Croft, in his able letter, very properly points out that the original cause of the change is not to be sought in any deficiency in the discipline maintained in schools under the management of Government. It is notorious that these institutions are, on the whole, more strictly regulated than those conducted by private agency, and that the influence of their regulations works for good, so far as it goes. The alternation observed in Hindu character is the result of a power working at greater depths than the discipline of the class-room—the power of scientific truth and logical methods brought home to a society which had previously been dominated by traditions of a very different order. These traditions necessarily fall before the superior forces arrayed on the other side, and with them comes down a superstructure, much of which it is desirable to preserve. If State schools have been instrumental in this work of demolition, it is because they are the chief seats of Western learning, and because they bring youths together in great numbers at the head-quarters of every district, the places where the new influences have the greatest power. But it would not be fair to charge them on this account with having created insubordination by a defective discipline: it would, on the contrary, appear that the disciplinary education of Government schools and colleges is almost the sole influence now at work to check the evil, which it cannot conquer, because it has to contend against the adverse and stronger power of society outside.

6. The defect being admitted, the Lieutenant-Governor has considered the remedial measures suggested by the Government of India with the greatest attention. Of these, the first is the extension to all schools aided or supported by Government funds, of the inter-school rules. These rules are generally applicable to high schools in Bengal, but it seems desirable to provide for enforcing them more strictly, care being taken to prevent the abuse of the system in the manner noticed by the Director, who reports that cases have lately been brought to his notice in which head masters have refused to issue the certificates requisite to enable pupils to enter another school except on

unreasonable terms. The Behar Landholders' Association has suggested that the rules should be revised by a Committee with a view to their more general adoption, and the question is under consideration.

7. The Lieutenant-Governor would entirely adopt the proposals of the Government of India as to promoting, so far as financial limits admit, the use of playgrounds and gymnasia. The importance of developing tastes of this kind, even where they are as yet only rudimentary, is not always sufficiently appreciated, and the subject is one which requires constant attention. The Indian Association has offered some practical suggestions on this matter, and the proposals made have been forwarded for consideration to the Education Department.

8. The proposal to provide efficient schools and colleges for teachers, and to give a monopoly of the profession of tuition to those trained in such institutions, could be carried out in its entirety only at very great expense. Excluding elementary schools, there are over two thousand educational institutions in Bengal, maintained or aided by Government, and therefore some ten thousand teachers, all of whom would have to be educated in the training colleges. The experience of this Government is that institutions for special instruction, whether normal schools for training teachers, engineering colleges, or medical colleges, cost very much more in proportion to the number instructed than establishments for general education. Taking, for the sake of illustration, the figures of the year 1886-87, the cost to Provincial Revenue of each pupil educated in a Government Arts College was R251-6-11; in an aided institution R35-0-11; in a professional college R443-7-10. In the training schools for elementary teachers each pupil costs Government R92-3-10 a year. Considering the number of those with whom the State has to deal, and the expense of education of the kind contemplated, there seems no present prospect of funds being available for the general introduction of the system of preparing teachers for their profession in special institutions. It is to be remembered that Government has as yet been able to find money for the elementary education only of a small fraction of the population, and that the wants of the country in the matter of technical education have greatly outgrown the means available for the purpose.

9. It would indeed be possible to make a beginning on a small scale by opening one training school, as an experimental measure, at a cost estimated roughly by the Director at R10,000 a year, and the funds might be made available if any of the existing State colleges are closed or made over to private management in pursuance of the policy adopted in this respect by Government; but it is doubtful whether a proportionate benefit would accrue from such expenditure. The Lieutenant-Governor is not prepared to accept all the arguments put forward by the Indian Association against special institutions for instructing schoolmasters, but while appreciating the advantages of training in the art of teaching, he believes that it must be given in addition to the more liberal education of the University; if it is made to do service as a substitute for such education, the intellectual status of teachers will be lowered and a narrow professional spirit may be engendered. It is probable that if this additional training be required, and the period at which a youth can earn a maintenance by tuition be thus postponed, the pay of schoolmasters will have to be raised, or an inferior class of men accepted—an alternative anticipated in more than one of the communications with which influential Associations have favoured Government. The Lieutenant-Governor is not prepared to admit that such additional training is the thing at present most wanted in Bengal, or that it has a first claim on the education funds, as long as these continue inadequate to provide even the most elementary instruction for the majority of the people. In these Provinces the supply of fairly competent teachers is redundant, the difficulty being to find suitable careers for the yearly increasing body of educated young men. His Honour would therefore prefer to adopt the alternative scheme recommended by the Education Commission, and now by Sir Alfred Croft, that an examination in the principle and practice of teaching be instituted, success in which should hereafter be a condition of permanent employment in any school, Government or aided. This suggestion has the great advantage that it does not involve any immediate expenditure, and could be applied at once over a wider area.

10. The suggestion that European head masters might be engaged for a definite period seems applicable rather to other parts of India than to Bengal. There is in this Province no want of masters trained in the usual English method,—that is, at the Universities. Moreover, competent English teachers could not be obtained for Bengal schools except at salaries very much greater than the institutions can afford to give.

11. To the question of extending the system of moral instruction, Sir Steuart Bayley has given considerable attention, but has found it no easy task to arrive at a definite conclusion. The Secretary of State suggests the preparation of an authorized manual containing lessons on moral subjects for the use of schools; while the Government of India, after pointing out that the books now in use generally contain moral lessons which might be made the text of illustration and enforcement by the teacher, proposes to review and recast such works by the introduction of extracts from great writers on moral subjects, with a view, as the Lieutenant-Governor understands, to more thoroughly adapting the ordinary text-books for teaching English as a vehicle for conveying at the same time indirect moral instruction. The Secretary of State leans to the side of directly teaching morals as a separate subject: the Government of India to the incidental and indirect introduction of it as part of a literary training in English. The Director of Public Instruction has devoted a large portion of his letter to a most able examination of the two systems, and has pointed out with great force the dangers of attempting, in the peculiar conditions of Indian education, to introduce direct moral teaching on a systematic or scientific basis. In this view the Lieutenant-Governor entirely agrees. Sir Alfred Croft has, however, directed his attention too exclusively to this side of the question, and has dealt less exhaustively with the practical means of strengthening the incidental or indirect method of imparting moral instruction in a way which should appeal to the emotions rather than to intellect. There seems to be little doubt that this is the direction in which a solution of the problem should be sought.

12. The main difficulty in the way of constructing a system of moral instruction on the foundation of the books used for ordinary education lies in the fact that text-books are not compiled and prescribed by Government, but are selected by a Committee, and it is not of course in the power of the Committee to order the revision of educational works published very likely in England, and having an ascertained value in England in their present form. The Lieutenant-Governor has no doubt, however, that by the offer of prizes qualified writers might be induced to prepare such a series of text-books as are indicated in the Government of India's letter, and that the Committee would be justified in recommending the adoption of these in supersession of the old manuals. A series would be necessary, for obviously a single text-book would be useless for the very varying degrees of knowledge and intelligence with which the teachers have to deal. Such a book as Mr. Hackwood's is an excellent guide in the hands of a teacher, but Sir Steuart Bayley does not think that it, or any of the books he has seen, could possibly answer in the hands of pupils and as a subject for the Entrance examination, as suggested by one of the Associations consulted.

13. The Lieutenant-Governor entirely approves of the instructions to inspecting officers, suggested in paragraph 13 of the letter from the Government of India, and these will be circulated to Boards, Municipal Committees, and Educational Officers. The influence of Government may be used with much effect in promoting discipline in schools and the introduction of a high moral tone—subjects which have not always received the attention which they so obviously deserve.

14. With regard to punishments, it appears that the imposition of fines is occasionally useful in Bengal, as directing the attention of parents and guardians to the shortcomings of pupils, and interesting them in the preservation of discipline. With this reservation the views expressed by the Government of India will be adopted and circulated for the guidance of those responsible for the discipline of schools.

15. The Lieutenant-Governor also adopts the suggestions as to keeping conduct registers, extracts from which can be communicated to guardians

when such a procedure is desired, and the Director will be requested to draft rules on the subject. The establishment of hostels, where funds are available for the purpose, has for some years been an essential part of the educational policy of this Government, and the liberality of the public has been occasionally shown in making such foundations. The monitorial system can be tried in the first instance where hostels exist, and if found a success, it may afterwards be extended to day-pupils. As to the exclusion of boys beyond a certain age, this is a matter in which it appears advisable to leave school managers a discretion. In the case of Muhammadans, it seems almost impossible to prohibit them from obtaining education in English at a somewhat advanced age, as they can seldom take up the subject before completing a course of instruction in Arabic, and the holders of vernacular scholarships likewise begin their training in the higher schools later than otherwise. There is, however, no class that profits more decidedly by it.

16. The attention of educational officers engaged as Professors in Government Colleges will be drawn to the observations of the Government of India on the subject of moral training in such institutions. The Lieutenant-Governor is glad to believe that all good teachers now recognize the opportunity which the study of ethics and other occasions afford for moral instruction of a character to influence the pupils, and to make a permanent impression. It seems very desirable that, as suggested by the Government of India, the Principals of such colleges should have the power of ordering the expulsion or rustication of a student, and of fining him for disorderly conduct; also that every Professor should have the power of suspending a student for a limited period of time, or of fining him without reference to the Principal. It might be of advantage if certificates of attendance were to be required by the University from each Professor in regard to his own course of study, as suggested by the Director of Public Instruction—not, as at present, from the Principals of colleges. Weekly meetings to consider questions of discipline seem to be at present unnecessary.

17. In conclusion, I am to say that the Lieutenant-Governor considers that the letter of the Government of India has done much good by directing the attention of the public, and of those interested in education, to the deficiencies of the present system, and to the means by which improvement may be effected.

From BABU PEARY MOHUN MOOKERJEE, Secretary, British Indian Association, to the Under-Secretary to the Government of Bengal, General Department, dated Calcutta, the 2nd March 1888.

I have the honour to acknowledge the receipt of your letter No. 43, "Education," dated the 16th ultimo, enclosing copy of a letter from the Government of India, in the Home Department, No. 10—384, dated the 31st December last, on the subject of discipline and moral training in schools and colleges, and requesting an expression of the Association's views on the points discussed. In reply, I am desired by the Managing Committee of the British Indian Association to make the following observations on the subject.

2. The subject discussed in the Government of India's letter is one of great importance, vitally affecting the moral well-being of the rising generation. The Committee have noticed with much concern that there is a growing decadence in our boys and young men of respect for age and authority. Such tendencies are calculated to produce disastrous consequences, and it is highly desirable that measures should be timely taken to curb them.

3. In the directions proposed to be issued by the Government of India for the better enforcement of discipline in schools and colleges and for the promotion of moral and physical, in addition to intellectual, education, great stress has been laid on religious instruction, and the Government is of opinion "that it is in this direction that the best solution of this difficult problem can be found." Religious instruction in its proper sense is in this country unfortunately quite impracticable. The religious systems of the country are so various, and there are such broad differences in principle among different sects following even the same system, that it seems impossible to the Committee to suggest a method for imparting religious instruction that would equally suit the followers of all the different systems. Besides, it is a matter of doubtful expediency to think of introducing religious instruction in Indian schools and colleges when the tendency of modern times everywhere is to secularise education. While the Committee disapprove of all dogmatic religious teaching, they are of opinion, however, that the

proposal for the introduction of a moral text-book—a book discussing man's position as a member of society, in all its bearings, and the duties which appertain to such position—is a good one. Such a book may be taught with advantage side by side with the text-books suggested by the Government of India. The suggestion made by the Government for the provision of choice books in school libraries for furnishing wholesome reading to boys also commands the Committee's unqualified approbation. The Committee have not been able to procure all the books recommended for the purpose by the Secretary of State; but F. W. Hackwood's "Notes and Lessons on Moral Subjects," though good in its own way, is not quite suitable to the junior boys who have not acquired sufficient familiarity with English literature.

4. The Government directs that provision should be made for the efficient training of teachers and the employment of such persons only as teachers who have given satisfaction during a course of training. Educational work not being very remunerative, the best talent in the country do not take up such work, and the natural consequence is that our best men are not found in the ranks of teachers. If training institutions be established, very few men of such qualification would get enrolled as pupils, and the purpose for which these institutions will be established will be greatly defeated, unless the emoluments of the service are increased. The Committee venture to hope that, in view of the importance of having trained teachers in our schools and colleges, Government will see its way to make the service attractive to men of superior culture and attainments. It has been suggested that trained head masters should be got from England. The Committee are afraid that this is neither suitable nor feasible. The greatest drawback in securing suitable moral teaching lies in adapting English modes of thought and action to Indian habits and traditions. Englishmen from England are least fitted to realize Indian life in its domestic and social sphere, and much of the existing evil is attributable to erroneous and even perverse application of European ideas to Indian life. This evil can be remedied only by the gradual growth of worthy Indians who can reconcile the new ideas drawn from the outside with the old ways prevalent in the country. Moreover, the funds at the disposal of the Education Department will not allow of sufficient salary being offered to properly qualified Englishmen to come out as teachers to India. A large sum of money, however, could be set free and sufficient inducement offered to trained men in England to take up educational work in India, if means could be devised to amalgamate the teaching with the present inspecting staff.

5. The suggestion made about the extension of a system of teaching having a direct bearing upon "conduct" seems to be reasonable. But the Committee lay great stress on the influence of good example within and outside the school walls. Teachers can certainly impart a healthy tone to the conduct of their pupils; but in the present organization of our social and educational systems, outside influences greatly mould the conduct and character of the rising generation. Conduct registers with prizes, and the extension of boarding arrangements under proper supervision, will also produce some good effects; but the Committee are not sanguine about their being able to eradicate the evil.

6. In connection with the suggestion made for the introduction of "conduct registers" the Government letter says: "Under the system now suggested, disorderly conduct during the closing years of school careers would seriously affect the candidate's prospects of obtaining official employment after leaving school." This is a matter of grave importance; and the Committee submit that unless great precaution is used in enforcing the rule proposed, serious injury would be inflicted upon a young man who, out of boyish freak, becomes guilty of "breach of discipline." To pronounce a boy, say under sixteen years, disqualified for public service for brusqueness of manners, or for the display of vexatious temperament within school walls, would be a punishment out of all proportion to the offence committed. Reprimand and rustication are the proper remedies for such breaches of discipline. The proposed rule may, with reasonable relaxation, be introduced in the college classes.

7. The question of punishment in schools, the Committee believe, has been treated in the Government letter on a sound principle. The punishment should fall on the offender and not on his parents in the shape of a fine. Tasks, deprivation of privileges, and a judicious use of the rod, are the punishments which should be inflicted. The Committee cannot confidently support the suggestion for introduction of a system of monitors. The system was much in use at one time, but it failed to produce any appreciable results. The rule suggested for expelling a boy from school who does not attain a certain standard of study at a certain age is, the Committee think, open to serious objection. In the first place, it will be difficult to practically and effectually enforce it, and great hardship will be inflicted on young men who take up their study at an advanced age, as well as on those who are naturally slow and backward in their studies.

From BABU GUROO PROSAD SEN, Secretary to the Behar Landholders' Association, to the Under-Secretary to the Government of Bengal, General Department,—No. 81, dated Bankipore, the 20th April 1888.

With reference to your Education No. 47, dated the 16th January last, forwarding copy of the India Government Resolution in the Home Department, No. 10—384, dated the 31st December 1887, and of its enclosure, and the subsequent reminder, No. 376, dated the 4th instant, I have the honour, as desired by the Committee of the Behar Landholders' Association, to submit the following remarks:—

(*a*) *The introduction of the Inter-school Rules.*—The members of the Committee of the Behar Landholders' Association are of opinion that the adoption of rules defining the conditions under which pupils should be allowed to pass from one school to another will be very salutary. The Committee, however, respectfully suggest that (1) the present inter-school rules, before they are universally adopted, should be thoroughly revised by a Committee consisting of officers of the Department and the managers and proprietors of private schools; (2) that the decision as to whether the inter-school rules have been infringed in case of any higher grade school should be vested in a Committee at the head-quarters of each Inspector's division, consisting of the head masters of all the schools, whether State, aided or private, with the Inspector of Schools as President; and in case of the middle class and lower schools, at the head-quarters of each district, in a Committee consisting of a number of managers or teachers of schools, aided or private, with the District Inspector of Schools as President.

(*b*) The Committee entirely approve of the suggestions for opening playgrounds and gymnasia in connection with schools. For schools now merely on a vernacular basis, a good deal might be done by affiliating and bringing under the supervision of the Education Department and the municipal bodies the native gymnasiums, a number of which now exist in Behar. The places are called *akharas*, and are attended to by all the boys of school-going age of poor parentage every evening during certain seasons of the year for gymnastic exercises (native wrestling). They are under a native master gymnast, called a *khalifa*. These *akharas* were at one time very popular, and though they are daily losing importance, because in the intellectual struggle of the present day physical training is almost going out of fashion, they have yet their hold in native ideas, and something might be done to encourage and develop them as effective gymnasiums in connection with our schools, with as much of the improved and European methods introduced as circumstances would permit. Occasional examinations and distribution of prizes would act as stimulants, and the *khalifa*, if his *akhara* were to be taken in hand by the Government and the public, might easily be induced to introduce reforms and improvements in these *akharas*, with the present indigenous system as the basis.

A good deal might also be done in this direction by introducing matches and tournaments between different schools.

(*c*) The provision of efficient training schools and colleges for teachers, and the employment as teachers only of those who have given satisfaction during a course of training.

The Committee approve of this suggestion, but there are certain points in this connection which deserve consideration.

The pundits who used to teach in the *toles* and the maulvis who used to teach in their *maktabs* never cared for the good of this world. They loved their work for the sake of their work. They loved their pupils as their children. No fees were ever charged, and in many cases the pupils were housed and fed by the teachers. The example of the self-sacrificing pundits, whose care was only the welfare of their pupils, infected their household. No sacrifice was considered sacrifice by them or by theirs when undertaken for this their pious and meritorious action. The pundits and the maulvis used to have in return the love and the veneration of their pupils and the respect of the community they lived in. Things have now changed a good deal even in indigenous *toles* and *maktabs* and in our English schools; even the descendants of these very pundits, though they now receive a better pay than the precarious income the pundits, their ancestors, earned by the good-will of the community in which they lived, find the department not at all attractive. They have forgotten the self-sacrificing spirit of their ancestors, and it is partially owing to this that they do not enjoy the love and the veneration of their pupils. Is it possible to revive the old Hindu spirit in our teachers of the day? The Committee are afraid not. The reasons which make a revival of the sort impossible are to be found in the social and economic changes that have come around us.

If, therefore, we want devoted and accomplished teachers for our schools, the only way in

which we can have them is, the Committee respectfully submit, by making the profession of teachers more attractive as regards pay and position. At present the best men find other walks of life more remunerative, while those who stick to the line find that there is no recognition of the fact, either by the State or by the public, that they as teachers, who have for their work the practical moulding of the character of a future generation, perform more important functions than those who have the investigation and trial of petty offences or the decision of trivial suits.

The Committee approve of the proposal for engaging head masters from England for some schools for a definite period, who would introduce and establish a tone and system of discipline which other schools might emulate.

(*d*) Extension of a system of teaching having a direct bearing upon personal conduct.

The recommendations are—

1st.—Increase of the number of aided schools in which religious instruction is prominently recognised.

2nd.—Effecting something in the way of religious teaching in State schools out of school-hours, in accordance with established principles.

3rd.—Reviewing the text-books now in use in the light of the Secretary of State's Despatch, and to recast them with the view of introducing into them extracts from the various great writers who have dealt with the question of personal conduct in its various aspects.

4th.—Establishment of select school libraries of choice books, with the view of providing the boys with wholesome general literature.

The Committee approve of the first, third, and fourth of these suggestions; as to the second, it would be difficult to suggest what would prevent friction. A State school is composed of Hindu and Mussalman, and may be a sprinkling of Christian boys. The teachers are again Hindus of all shades of belief, one or two Mussalmans, and may be in some instances a Christian. It would be possible perhaps to hand over the Hindu boys out of school-hours to the Hindu pundit for religious teaching, the Muhammadan boys to the maulvi; but perhaps this course would recommend itself to a few. But even if this could be done, the difficulty would be in the way of teaching. Debates and discussions on religious topics are perhaps the last means to make boys religious: to produce in them beliefs and a feeling of worship, religious services will perhaps be recommended. The question is whether the Government is prepared to recommend religious services for the benefit of school-boys out of school-hours by the teachers, and leave the mode and method of such religious services to the teachers themselves.

With reference to the third suggestion, the Committee have one recommendation to make. If a Text-book Committee were to be appointed, it should be suggested to that body that moral texts should be selected from the Mahavarata, Bhagawatgita, Maha Nirvan Tantra, and other Sanskrit works, as also from the Persian works of Sheik Sadi and Hafiz.

In connection with this part of the subject, the Committee beg respectfully to suggest that some works of Geography and History in use in our schools, in which the national character of the Hindus and Muhammadans is, according to the people, traduced, are but works of doubtful utility for the purpose of education of Indian youths. A boy who has to learn by rote that the race or nation to which he belongs has no regard for truth may, in certain cases, cease to respect his forefathers, and in others cease to have that hatred for untruth which he ought to have.

(*e*) The Committee have no remarks to offer with reference to the suggestions mad in respect of repression of breaches of discipline in accordance with certain well-defined rules; in respect of the introduction of conduct registers; in respect of the extension of the hostel or boarding-house system to the fullest extent that the public finances or private liberality will permit; in respect of the introduction of a system of monitors to be made responsible for the conduct of the scholars while in, and, as far as possible, while out of school. They entirely approve of all these suggestions.

The exclusion from school of boys who have not reached a certain class by a certain age. In Behar, boys, whether Hindu or Muhammadan, go to school at a more advanced age than in Bengal, and the Committee do not think it desirable that such a rule should be made.

In conclusion, the Committee desire me to say that they appreciate with thankfulness the noble policy which has dictated the present Resolution. They beg to apologize for the delay that has taken place in submitting this reply.

From Ameer Ali, Esq., Secretary to the Central National Muhammadan Association, to the Under-Secretary to the Government of Bengal, General Department,—No. 560, dated Calcutta, the 31st May 1888.

With reference to your letter No. 45, dated the 16th January last, and your reminders in the margin, on the subject of discipline and moral training in schools and colleges, I beg to inform you that I delayed submitting the opinion of the Association on the subject in order to ascertain the views of the Branch Associations. I am desired by the Committee to inform you that they fully approve of the suggestions made by the Secretary of State for India in his letter No. 120, dated the 29th September 1887.

No. 374, dated 4th April 1888.
No. 474, dated 4th May 1888.
No. 559, dated 19th May 1888.

From Baboo Surendra Nath Banerjea, Honorary Secretary, Indian Association, to the Under-Secretary to the Government of Bengal, General Department,—No. 15, dated Calcutta, the 16th July 1888.

I beg to acknowledge the receipt of your letter No. 44E., dated the 16th January, and its enclosures, on the subject of discipline and moral training in schools and colleges. In reply, I have been directed by the Committee of the Indian Association to express their cordial sympathy with many of the suggestions offered in the letter of the Government of India. The Committee are entirely at one with the Government in believing "that the future of a nation depends upon its young men, and that the interests of all that is best in native society are closely bound up with its younger representatives." They fully sympathize with the Government in the attempt that it contemplates making "to render school education a fitter and fuller training for public duties," and would be glad to do all in their power to promote such a highly desirable object.

2. I will now proceed to indicate the views of the Committee in respect of the various suggestions offered.

3. The introduction of "a well-devised system" of inter-school rules in all schools alike, recommended in the 7th paragraph of the Government of India's letter, commends itself to the Committee. They are, however, anxious that any system of rules that may be adopted in this respect should be well-devised and carefully thought out. Opinion is divided in regard to some important sections of the rules now in force. Different rules now prevail in different places. One set of rules obtains within the limits of the town of Calcutta; another set of rules prevails outside the limits of the city. It is true that the rules that obtain in Calcutta were adopted after consultation with the representatives of some of the colleges in Calcutta and other persons interested in education; but the Committee are of opinion that, before a body of rules should be adopted that should apply to all schools, aided or unaided, a general conference of representatives from important educational institutions in all parts of the country should be held, and the rules should be determined upon after the fullest discussion of their bearing upon discipline, as also upon the progress of education in the land. In the opinion of the Committee some of the rules now in force are greatly objectionable. A revision of the rules by the light of fresh experience may be permitted in future after the lapse of every five years.

4. In the opinion of the Committee "a system of marks and prizes for efficiency in gymnastics should," as proposed in the 8th paragraph of the Government of India's letter, "be everywhere introduced." The Committee fully agree with the Government in thinking that the foundation and endowment of playgrounds and gymnasia are objects "highly worthy of public beneficence." In this connection the Committee would respectfully suggest—

Firstly,—That the Government should take it upon itself to supply gymnastic apparatus to all Government schools.

Secondly,—That teachers of athletic sports should be appointed (the Committee will say one teacher for a district), who should visit the different schools in the districts under their respective jurisdictions, stay at every locality for a few days, teach different sorts of athletic exercises, and encourage, above all, healthy indigeneous native sports of all kinds. Where the town school in a district enjoys the services of a teacher of gymnastics (as town schools in many districts do), his services, if practicable, may, the Committee are of opinion, be utilized for the purposes of the whole district, thus removing the necessi ty of appointing new teachers for many of the districts.

Thirdly,—A general competition in athletic sports among students and other young men in the district may be invited and arranged for every year in some convenient season in the district head-quarters. Where there is an annual *méla* held every year in the head-quarters of a district, for agricultural and manufacturing exhibits, such as were urged upon the attention of district officers by the Government of Bengal some time ago, and as are actually held in the head-quarters of some districts now, general competition in athletic sports may, with advantage, be arranged for at the time of such agricultural and other exhibitions.

5. Coming now to the consideration of the different suggestions that have been made in the 10th paragraph of the Government of India's letter, the Committee regret to have to say that they entertain the very strongest objections to the proposal embodied in the first section of that paragraph, and they feel doubtful about the views embodied in the seventh section. The proposals contained in the other sections meet with the fullest sympathy of the Committee.

6. Paragraph 11 puts forth the reasons in favour of the proposal made in the first section of paragraph 10. It is proposed under that section to establish "efficient training schools and colleges for teachers" and to "employ as teachers only those who have given satisfaction during a course of training." As I have stated already, the Committee have strong objections to this proposal. It is undeniable that, so far as intellectual qualifications go, the graduates and undergraduates whom our Universities now turn out, and who are never subjected to any course of training in any particular training school or college, are generally found to give satisfaction as teachers. The Directors of Public Instruction in the different provinces have never yet, as far as the Committee are aware, complained of the intellectual incompetency of the graduates who are sent out every year by the different Indian Universities, and are employed as teachers or as head masters of schools. No such complaint, at any rate, has ever been heard of in Bengal. As regards their moral qualifications, the object in view would be well met by the introduction of conduct registers in every form in our schools and colleges, as proposed in paragraph 15 of the Government of India's letter, and, when disposing of appointments in the Education Department, by preference to those whose conduct in school-life has generally been satisfactory over those whose behaviour has been otherwise. The possession of University diplomas and of certificates of good conduct from the heads of educational institutions ought to entitle our young men to responsible posts in the Education Department, without the necessity of their spending a year or two in any special training school or college. If it be felt necessary to ascertain whether the would-be employés have or have not a clear grasp of what may be believed to be the true principles of education, text-books on the science of education may be prescribed, and a separate departmental examination of candidates may be held; only the text-books and examinations would have to be of different grades, to suit the capacities of different classes of candidates. To the Committee of the Indian Association it appears, however, as has already been stated, that the possession of University diplomas and certificates of good conduct from heads of institutions (the keeping of good-conduct registers in every class being enforced) would be sufficient to entitle young men to employment in the Education Department. "The employment as teachers only of those who have given satisfaction during a course of training" in "efficient training schools and colleges" appears to be too exclusive a system. If the Committee understand the proposed scheme rightly, its adoption would either greatly discourage reading in all schools and colleges other than such "training schools and colleges" on the part of those who would entertain any thoughts of working in the Education Department, or would render it necessary for such persons to read in such training schools or colleges, even after finishing their education elsewhere. Such a system would be open to the most serious objection. The supply again would be utterly inadequate to meet the demand. If the Committee are not greatly mistaken, teachers in English were sought to be trained in "normal schools" a number of years ago, but the scheme failed. The idea of engaging trained head masters from England "for a definite period" does not at all commend itself to the Committee. In the absence of any complaints from the Directors of Public Instruction in respect of successful administration by native head masters, and the possession of moral as well as intellectual qualifications being ascertained as far as practicable in the case of new employés, in the manner suggested in the Government letter, there would remain no necessity whatever of "engaging trained head masters from England" generally, though, in the case of any specially-gifted Englishman, the authorities may of course now and then justly use their discretion.

7. The Committee fully agrees with the Right Honourable the Secretary of State for India in thinking that "a moral text-book, of an elementary character," should be provided, "such as may be used in schools .... in India." The Committee are of opinion that, in order to ensure that such an approved text-book may be carefully taught and read in large numbers of schools in India, it should be made a standard for the "Entrance" examinations in this country. The Committee agree with the Government of India in thinking that such a moral text-book should be compiled, rather than written, for the occasion. They believe, however, that the best course to adopt would be to invite the preparation of a suitable text-book, whether compiled or composed, for the purpose, leaving the work of selection to the Senate of the different Universities in the country. If two or three text-books seem to be nearly equally satisfactory, they may all be approved and selected by turns.

8. These text-books should not, the Committee think, replace the ordinary text-books in English that are now prescribed. They should be considered as text-books in English in addition to those that are now selected.

9. While on the subject of an "elementary moral text-book" for schools in this country, the Committee would respectfully suggest that in the selection of books for the various forms in our schools, as well as for the various University examinations in the Department of Arts, the power of instilling moral lessons that a book possesses should be considered as much as, if not more than, excellence in style. The Committee would advocate the retention of some such book as Professor Blackie's "Self-culture," occasionally selected for the B.A. Examination of the Calcutta University, as a permanent text-book for that class of examination throughout India, and would recommend similar selections to be made by the Syndicates, from books like Smiles' "Character and Self-help" for the First Arts Examination.

10. The Committee fully concur in the views expressed in paragraphs 13, 14, 15, and 16 of the Government of India's letter, and have only to observe, in connection with paragraph 15, that "entries regarding general conduct" of students should be made by the teachers of various classes, and should be countersigned by head masters, instead of being originally made by the head masters themselves, for it would generally be very difficult for head masters to form an opinion of the "moral character and behaviour" of every boy in a school, particularly in largely-attended schools.

11. The system of monitors, referred to in the 17th paragraph, commends itself to the Committee. The Committee are of opinion that successful monitors should be rewarded by prizes, special certificates of character, and suitable appointments when possible.

12. The suggestions contained in the 8th paragraph of the Government of India's letter seem to be objectionable on obvious grounds.

13. The Committee fully agree with the Government of India in setting a high importance on "distinct moral teaching," and believe with the Government that it is quite possible to "impart moral instruction, of a non-sectarian character" in Government as well as other secular schools and colleges. To accomplish this highly desirable object, the appointment of teachers possessed of good character, as well as of ability, and the selection of moral text-books, seem to the Committee to be all that need be done.

14. The Committee are in accord with the regulations suggested, and the views offered in the two closing paragraphs of the Government of India's letter.

15. In conclusion, the Committee respectfully beg to offer their sincere thanks to the Right Honourable the Secretary of State and to the Government of India for taking a special interest in the moral well-being of the rising generation of this country. The Committee strongly hope that the question would be thoroughly discussed, and that proper steps would be taken to ensure this much-desired object, which has, happily for the country, now engaged the serious attention of Government both here and in England. I am to add that the Committee of the Indian Association will always be ready to lend any help that may be in its power in introducing a healthy system of discipline and moral training among our educational institutions.

From NAWAB ABDOOL LUTEEF, BAHADOOR, C.I.E., Secretary to the Muhammadan Literary Society, Calcutta, to the Under-Secretary to the Government of Bengal, General Department, dated Calcutta, the 31st July 1888.

I am directed by the Committee of the Muhammadan Literary Society of Calcutta to acknowledge with thanks the receipt of your letter No. 46, General Department (Education) dated the 16th January last, forwarding printed copies of the Government of India's letter, Home Department, No. 10—384, dated the 31st December 1887, and of its enclosure, on the subject of discipline and moral training in schools and colleges, and asking for an expression of the views of the Society on the points discussed.

2. The question of the advancement of Muhammadan education in all its departments being one which has always commanded the earnest attention of the Society, the Committee have given their best and most serious attention to your aforesaid communication, and directed me to forward the following expressions of their views upon the subject.

3. The Committee attach the highest importance to religious instruction as a means for the inculcation of proper lessons in morals and discipline amongst the rising generation, and they view with alarm the general deficiency of students in public schools in matters of discipline and reverence to authority. The evil is one affecting the Muhammadan and Hindu communities alike, and requires the prompt application of effectual remedies before it assumes a graver aspect and greater magnitude.

4. With reference to the recommendation of the majority of the Education Commission that the existing rules as to religious teaching in Government schools be applied to all primary schools wholly maintained by Municipal or Local Fund Boards, the Committee beg to observe

that a very wide distinction exists between the Government and local bodies. The Government as a whole represents the whole Empire, peopled by the followers of different creeds, and is as such pledged to strict religious neutrality. But local bodies may often represent populations homogeneous in point of religion, offering little or no chance of a conflict of religious interests. The Committee fail to find any just reason why a local population, harmoniously represented by a legal corporation, should have greater obstructions thrown in the way of imparting religious instruction to the local youth than a voluntary association of a much smaller number of the people of the same locality acting together as an Aided School Committee. The Committee venture to think that the rules as to religious instruction require modification in both directions. They are firmly of opinion that to allow any religious instruction for the purposes of proselytization is a breach of that religious neutrality to which alike on the principle of justice and of expediency the British Government in India is pledged in permanency. Schools receiving Government aid in any form, as well as schools maintained wholly or in part from the funds of public bodies created by statute and discharging functions delegated to them by Government, ought therefore to be equally prohibited from imparting religious instruction for the purposes of proselytization. At the same time proper facilities ought to be afforded in both descriptions of schools for the inculcation of students in the principles of their own religion with the desire and consent of their proper guardians. This involves no breach of religious neutrality or violence to religious feelings. So far as the Muhammadan community are concerned, they would hail with delight such an extension of religious teaching.

5. The special difficulty of Muhammadan students in competing for success in modern instruction has been to make time for their special religious curriculum. Ordinarily that curriculum delays the commencement of their instruction in the English language and handicaps them throughout their University course. The Committee think that it might conduce to economy of time and labour if in purely Muhammadan schools elementary instruction in the vernacular languages were to be given through the medium of books of religious tendency. Where the school is not exclusively Muhammadan, the Muhammadan community might be allowed to supply otherwise properly qualified teachers to lecture separately to the Muhammadan students in the hours set apart for vernacular instruction.

6. The Muhammadan community of these provinces, generally speaking, have not yet attained that power of organization and of funds to render it easy for them to establish special schools of their own with or without aid from Government, which might combine the modern curriculum with their special religious instruction. It is especially necessary therefore for them that they should be allowed to supplement the teaching of existing public schools by adding thereto a course of religious instruction.

7. Subject to the above observations, the remarks and suggestions contained in paragraphs 7 to 11 of the Government of India's letter command the general concurrence of the Committee.

8. The Committee do not approve of the attempt to prepare a moral text-book, based on the fundamental principles of natural religion, as they think such an attempt to be impracticable in India, and as they apprehend risk of injury to the cause of true religion from the one-sided and partial inculcation of certain principles supposed to appertain to "natural religion."

9. The Committee cordially approve of the sentiments contained in the circular from the English Council of Education, quoted in paragraph 13 of the Government of India's letter. They fully appreciate the great importance of teachers in public schools maintaining a high standard of honesty, truth, and honour in the institutions under their charge, and inculcating upon their young students not only the general duty of consideration and respect of others, but also the special duty of obedience to, and reverence for, their parents. The Committee, however, beg to add in this connection that example is always more effective than precept, and that consequently it is the duty of the Education Department to see closely to the moral conduct of the teachers under their control. Instances are not unknown of public teachers of notorious immoral habits being tolerated in public institutions on account of their intellectual attainments or the kindness entertained for them by their official superiors. The mischief which such a teacher creates by his personal bad example more than neutralises the benefits of the moral precepts inculcated by all the other preceptors of the institution. The Committee are earnestly of opinion that it ought distinctly to be understood that proved flagrant moral misconduct will positively entail the removal of a teacher, however brilliant his attainments in other respects, or however much he might command the compassion and kindness of his superiors for other reasons.

10. With reference to the question of punishments, the Committee beg to state that corporal chastisement, often of a severe character, was quite common in the indigenous

schools of the country. The tendency, however, in modern instruction has been more humanitarian, and the current of public opinion has gradually set against severity in such matters. It is only a manifestation of the same spirit which has led to the abolition of flogging in the army. The sentiment against the use of the rod in public schools is complicated by the fact that whipping has been introduced as a punishment for criminals. The Committee are, therefore, of opinion that only the milder forms of corporal punishment can be resorted to in the case of native students. On the question of fines, the Committee think that, although primarily the punishment falls on the unoffending parents, still it has a value in this, that it draws the attention of the parents to the misconduct of their child. To make the process effective, however, there ought to be a prescribed form which should be filled up by the school authorities and communicated to the guardians concerned.

11. The Committee endorse the desirability of the head master of every school keeping up a personal knowledge of all the boys enrolled therein. They beg to add in this connection that every head master should be thoroughly acquainted with the vernacular language of the boys under his charge. Otherwise, in investigating cases of breach of discipline, he has often to rely on his subordinate staff, which is an unsatisfactory and ineffectual method of administration. The head master of a school ought to be in a position freely to speak to, and to be understood by, every student in the school.

12. The Committee, looking to the backward state of education amongst the Muhammadans and the relatively advanced age at which Muhammadan boys begin their education in secular public schools, cannot support the suggestion for expulsion of boys above a certain age. In their opinion the experiment ought at first to be tried of removing from school every student who fails to secure promotion from his class for a number of years. This they think will weed out most of the unruly big boys whom it is desired to exclude by the maximum-age rule.

13. In conclusion, the Committee beg to suggest that in the meetings of debating clubs and societies, connected with Government schools, convened in the school premises under the superintendence of the teachers themselves, social, religious, and political subjects should be excluded from discussion. The immature understanding of young boys is likely to be injured and unsettled by the free discussion of such subjects, and thereby the seeds laid in their minds of that laxity of discipline and want of reverence to constituted authority of every description, which the Committee to their grief find to be the characteristic of many school-boys of the period.

From NAWAB ABDOOL LUTEEF, BAHADOOR, C.I.E., to the Under-Secretary to the Government of Bengal, General and Revenue Deptartments, dated Calcutta, the 24th September 1888.

I am much obliged for your request, inviting a full expression of my opinion upon the question of discipline and moral training in schools and colleges, now under the consideration of the Government of Bengal, in consequence of the Government of India's letter No. 10—384 in the Home Department, dated the 31st December 1887.

2. I have expressed elsewhere some of my views upon the subject, and the Muhammadan Literary Society of Calcutta also have, by their letter, dated the 31st July last, under my signature, placed their corporate views upon the same question before the Government of Bengal. The views expressed by the Society are in full accord with my own; but there are points upon which I am glad of a further opportunity of dwelling at greater length. I have devoted the labours of a life to the advancement of education among my countrymen, more specially amongst my co-religionists; and the subject now under discussion is consequently one which commands my deepest interest and most anxious consideration.

3. Considering the fact that the native members of the Education Commission in their totality were in a minority of 1 to 2 as compared with their European colleagues, that not a single representative of the orthodox Muhammadan community (as distinguished from the "advanced" school) had a seat therein, and that there was perhaps only a single representative of the orthodox Hindu community, it is not strange that a majority of the members of that Commission should have decided to recommend that the existing rules prohibiting religious teaching in Government schools be applied to all primary schools wholly maintained by Municipalties or Local Boards, in the hope that home studies and the increase of aided schools, with no restrictions as to religious or moral teaching, would do much in the direction of religious instruction.

4. In common with many orthodox members of both the Muhammadan and Hindu communities, I venture to disagree with the proposal of the majority of the learned members of the Commission, on the following grounds:—

Firstly.—Because a course of school instruction effects a great economy of time and labour for teachers and taught alike as compared with private teaching.

Secondly.—Because the curriculum of Indian schools is so exacting that a boy finds it hard to make time at home for other studies without affecting his prospects at school. That, indeed, has always been the educational difficulty with the Muhammadans. They cannot give up their religious instruction; at the same time the secular curriculum of the Government schools and the aided institutions under Hindu management ignores the necessity of the former altogether, and is so high that it is impossible for any student to go on simultaneously with both. The Hindus for the most part give up their domestic religious education and confine their attention to the secular instruction given in the schools; and for this, amongst other reasons, they are almost always at the top of the list. The Muhammadans prize their religious instruction more highly, and consequently fail to keep abreast of their Hindu countrymen in scholastic competition. In some cases Muhammadan boys elect to run an even race with their Hindu competitors by neglecting the religious instruction; the result is promising from the secular point of view; they turn out clever men in their own way; but it is no wonder if they turn out to be irreligious and deficient in discipline and in reverence. This gives rise to dissatisfaction in the minds of the elders of the community, and room for the appearance of those old suspicions against English education which it has cost me a life's labour to remove from the minds of my co-religionists.

Thirdly.—Because I am afraid the time is still very distant when my co-religionists in Bengal will have acquired sufficient wealth, energy, and organization to start aided schools of their own. The ground is to a great extent occupied by Christian missionary institutions which are in possession of grants-in-aid, and by schools under Hindu management. At the same time, religious and moral education are so necessary for the best interests of society, that it is extremely undesirable that one or other of them should be postponed for an indefinite period, awaiting the time when the Muhammadans should have made sufficient progress in material prosperity and aptitude for organization.

5. It is therefore proper and necessary that existing public schools should be fully utilized for the imparting of religious instruction to the extent and in the manner recognized by the Despatch of 1854. This has been pointed out by one of the dissenting members of the Education Commission, who gave instances in which religious instruction had been given by teachers to Muhammadan boys in Government schools on the Bombay side; but there has been no attempt yet to my knowledge by any religious community on this side of India to work the provisions of the Despatch in that direction. The text of the passage in Chapter IV, paragraph 178 of the Education Commission's Report alluded to above, has been quoted in paragraph 5 of the Government of India's circular under discussion; and in connection with the same topic I take the liberty of transcribing certain passages from Chapter VI, paragraph 321 of the same Report:—

"*Religious Teaching in Colleges.*—Government having deliberately adopted the policy of religious neutrality, there is no religious teaching in the colleges managed by the Department of Education. The grant-in-aid system is based upon the same policy, and it might therefore seem that the subject of religious teaching in aided colleges has no place in the report of this Commission. Nor would it, if the question had not been raised by some of the witnesses whether another policy than the present be not equally consistent with the religious neutrality of Government colleges—the policy, namely, not of excluding all religions, but of giving equal facility for instruction in them all...?.....The argument adduced in favour of such a policy seems generally to be that the minds of students are so filled with their secular studies that religion drops out of view and ceases to influence them, and that home influence has been found in practice too weak to counteract the anti-religious, or rather non-religious, influence which exclusive attention to the subjects studied at college is exerting.....The remedy proposed is that Government should employ teachers of all prevalent forms of religions to give instruction in its colleges, or should at least give such teachers admission to its colleges if their services are provided by outside bodies. We are unable to recommend the adoption of any plan of this kind....."

6. Athough the Commission do not agree with the suggestions above made, I venture to think that they are, with special reference to the condition of the Indian Mussulmans, well worthy of consideration and acceptance. In my humble opinion, the Government, whilst maintaining its attitude of strict religious neutrality, should afford facilities for the formation of special religious classes in Government schools for different communities who may so desire. At the outset, the attitude of Government should not be permissive only, but inviting and encouraging as well. The Government officers need only arrange for the time being set apart for religious instruction, but the teaching might be carried out by private and not

State agency. In Bengal, the Mohsin Fund might furnish the nucleus for the fund out of which teachers of the religion of Islam might be paid. The Muhammadan community will hail with delight such an appropriation for any part of the income of that splendid endowment, and they might be left to raise any further funds as might be required from time to time to endow such teacherships. If such facilities were afforded to the followers of all religions, and their application limited to the students whose guardians desired their boys so to be instructed, no charge of violation of religious neutrality could be brought against Government. The appointment, removal, &c., of the religious teachers would be in the hands of a Muhammadan Committee nominated by Government; the latter, through the head of the local institution, retaining the power of excluding an individual teacher whose moral and personal character might render him undesirable as an occupant for such a post.

7. Where, as in many places, there is a special provision for teaching Urdu or Persian to Muhammadan boys, the same teacher might be allowed to be subsidised out of Muhammadan funds for giving extra lessons beyond school-hours in religion and morals to the Muhammadan boys. This would help the boys simultaneously in the acquisition of the said languages. Where there is no such provision, the religious instruction will have the additional advantage of being the only assistance available to the boys for the acquisition of Urdu or Persian, it being obvious that elementary religious instruction to Muhammadans in India must be conveyed in one or other of the said languages.

8. As regards the schools wholly maintained by Municipalities or Local Boards, I am prepared to go further, and to ask that not only should the same facilities be given there as in Government schools, but that the local bodies should be authorised to spend money for such purposes. A broad line of distinction has been always drawn between the action of Government as such and the action of such local bodies; hence their action will not be construed into any violation of religious neutrality on the part of Government. The local body would be doing things in the same way as a voluntary association might have done. The Government might retain a power of veto on such arrangements for securing to all religions a fair dealing out of the common funds.

9. I do not at all agree with the recommendation of the Education Commission that a *moral text-book* be prepared, based on the fundamental principles of *natural religion*,—*firstly*, on the ground that natural religion is an unacceptable term to every firm believer in a particular religion like Islam, based upon express revelation. Those who found their faith upon such a basis are not prepared to join in an eclectic search amidst the tenets of the many religions prevalent in India, and selecting therefrom some parts as natural and rejecting others as artificial. To them the whole of their faith and every part of it is the special message of God, in which there is nothing to pick and choose. *Secondly*, on the ground that there will be no security that a text-book prepared by a mixed Committee may not contain principles and expressions prejudicial to the faith of Islam. If in a purely literary course the Calcutta University could see no objection in selecting, as texts for their examinations, writings like Addison's *Spectator*, No. 94, and Scott's *Talisman*, full of the foulest abuse of the prophet of Islam, what hope can the Muhammadans have of absolute neutrality in a compilation which obviously must be prepared under the superintendence of men of the most earnest religious convictions? In this connection, I beg to invite attention to the passage (given in the Appendix) from my memorandum of the 28th June 1877, drawn up at the invitation of Lord Lytton, with reference to the labours of the Committee which had been appointed by His Lordship to consider the question of University text-books.

10. For the above reasons I am against the compilation of a natural religion moral text-book. But should the compilation of such a thing be sanctioned as an unavoidable necessity, I sincerely trust that in such case it will be made subject to the *unanimous* approval of a thoroughly representative Committee of the followers of the various religions prevalent in India.

11. To my mind it is impossible to separate morals from religion, and I have therefore very little faith in the efficacy of secularised moral instruction as distinguished from religious instruction. From my point of view the only effective way for teaching morals to the young is to teach them the religion in which they have been born and bred, and which their guardians wish them to follow. It is for this reason that I have addressed myself to the task of discussing the otherwise apparently irrelevant question of religious instruction, on a reference as to the proper means for imparting moral instruction to the *alumni* of our schools.

12. The last point upon which I wish to dwell is that relating to the debating clubs and societies of students. I appreciate fully the great assistance which such organizations, properly conducted, give to the cause of education by encouraging habits of reading, writing, and speaking among the boys. They encourage habits of thought, and are great helps to the cause of education, when confined to topics which are within the scope of the boy's study and

comprehension—mostly the subjects contained in his class-books. But there ought, to my mind, to be a safe limit to the subjects of discussion in such places. It is essential, however, that the subjects should be such as are within the level of their minds. To allow a boy of fourteen or sixteen to discuss the fundamental principles of the social, political, and religious fabrics, is as dangerous a proceeding as to let him play with destructive weapons of whose use he has no clear conception. There is a time and age for all things, and neglect of this essential doctrine is sure to lead to harm to the mind and body of the experimenter. I object to such discussions distracting the attention of even older students from the proper subjects of their studies, and I trace much of the irreverence and laxity of discipline amongst the rising generation to the unrestricted license of thought and speech created by these associations in their usual style of business. The Hindus have been the greatest sufferers, as their best men readily confess, and the Muhammadans are also slowly perceiving the growth of the same evil.

13. It is impracticable to superintend all organizations of the above description; but much may be done by teachers in schools giving the right direction to students, by forbidding the discussion of social, political, and religious subjects in the societies and debating clubs which are convened in the school premises in the presence and with the assistance of the teachers, or with their knowledge and permission. The boys would thus be not only directly benefited to that extent, but be also furnished with a standard for judging of the propriety, from a student's point of view, of the subjects for discussion in other places.

14. In conclusion, I beg to add that the sentiments I have expressed above are fully shared by the orthodox Muhammadan community in general, and I deem it my duty to place them prominently before the Government in order that this view of the questions under consideration may not be overlooked when arriving at a decision upon the same.

APPENDIX.

Extract from my letter, dated the 28th June 1877, to the address of COLONEL O. T. BURNE, *Private Secretary to His Excellency Lord Lytton.*

In 1873, when the question of the text-books of the Calcutta University attracted the notice of His Excellency Lord Northbrook, His Lordship nominated some gentlemen to a Special Committee to consider the subject. I was honoured with a seat on that Committee. From the conversations that I had with His Excellency I was led to expect that the question would be taken up in a comprehensive spirit upon some well-understood predetermined principles. Although, in our report, it was deemed necessary to take high ground, the Committee practically made an off-hand choice among the books which had been in the curriculum from the beginning of what is called high education in English in this country. One principle, from my representative character in that Committee, I did not, of course, omit to bring to the notice of my colleagues, and to insist upon, although it involved a condemnation of the carelessness, not to say sectarianism, which had of late years governed the selection of books for the youth of India. As a Muhammadan in particular, I could not but object to Muhammadan boys without rhyme or reason being set daily to read unfounded calumnies and provoking sneers against their faith. After the evil practice of many years, I was almost grateful to my colleagues, therefore, for recognising the principle of religious neutrality in the literature for the "little go" at least; and one paper in Addison in particular (No. 94), which sinned against it, was rejected. The general views I had urged, together with my suggestions for carrying them, were, I fear, equally lost. There was no discussion meeting, and no minute which may have been recorded on mine was circulated. A few opinions of some of the members had been circulated before I put in my minute. I beg to submit my minute, recorded on that occasion, as embodying some of my views, which, confirmed by increased experience, are as applicable to the present phase of the question as they were three or four years back, for even the religious aspect of the question has not varied. To me, a native of India, it seemed even then a poor compromise to rule "that in choosing works to be read by the F.A. students all distinctly controversial passages in favour of or against any religion should be expunged," as, in the first place, leaving open the door of controversy in respect of the whole body of University students besides; and, secondly, as leaving ample loopholes for annoyance to the religious feelings and injury to the religious beliefs of Hindus and Mussalmans. But the compact, such as it is, has hardly been kept. It has either been ignored even in the case of the F.A. students, so formally taken under the protection of the Committee of 1873, or, in the usual carelessness with which the selection of books is made, it has been broken through. It would be preposterous to suppose that the loophole has been availed of for the annoyance of Muhammadans by the choice of Scott's oriental romance, *The Talisman*. It would seem that the deliberations of 1873 have been a dead-letter, for I do not find Scott at all in the list of prose writers recommended by Lord Northbrook's Committee. Scott, no doubt, is a noble

writer, and almost an indispensable one in English education here or elsewhere. But could no other work be found among the writings of a most voluminous author to set before Asiatic youth than one teeming with sneers and reproaches against the unfortunate East—a work, too, revelling in curses on the head of the Holy Prophet on almost every other page? I need scarcely say with what pain Asiatics, especially Muhammadan youths, must peruse such a book. Muhammadan guardians may well feel alarmed for the natural self-respect and religious integrity of their children, obliged to make such works their daily study. How little confidence they must feel in the measures of an educational administration in which the feelings of their community are negligently trifled with, if not wantonly insulted! I trust His Excellency will not consider this as a sentimental grievance. I beg to assure His Lordship that the objection to *The Talisman*, for instance, does not originate with me. The complaint came in most doleful terms from several Muhammadan fathers before I looked into the book. I agree in their opinion of the objectionableness of the romance as a text for an Indian university. I am loath to quote the foul expressions, but just mark some of them in the accompanying copy of the book. After all that I have done, through more than a quarter of a century, not wholly without success, to induce my Muhammadan fellow-subjects to take kindly to Western knowledge, I feel it my duty, even at the risk of being laughed at for my bigotry by the wise men of the West, to submit this matter to His Excellency, that he may be pleased to remove this gratuitous source of alienation. Western literature is in itself de-orientalizing, de-nationalizing, and so forth, enough without choosing text-books specially calculated to repel or annoy. Western culture thus pursued, instead of being a social distinction, must be viewed with suspicion by all respectable members of our society. It might be some excuse for provocation if the ends of culture could not be served without it—if, for instance, all or most English works were liable to the same objection. Fortunately for the feelings of the Muhammadans and the credit of Government, the range of English literature is extensive enough for any choice, however scrupulous.

From MAULVI ABUL QUASIM MAHOMED NURUL ALAM SAHIB, Teacher, Calcutta Madrassah, to the Under-Secretary to the Government of Bengal, General and Revenue Departments, dated Calcutta, the 14th October 1888.

I have the honour to inform you that the Government circular letter regarding discipline and moral training in public schools and colleges has afforded an opportunity to the Muhammadans to express their views on the subject, which is of first importance to them. In compliance with the request of Dr. A. F. Rudolf Hœrnle, the Principal of the Calcutta Madrassah, I had the honour of expressing my views on this subject, which I now humbly beg to lay before the Government of Bengal for its favourable consideration.

2. Before I take up the subject in question, it is necessary that I should say a few words about the State system of education in this country. The State system of education, which enables the natives of India, irrespective of class, caste or creed, to educate themselves in Western science and arts and enlighten themselves with Western ideas and thoughts, has since its introduction been considered to be sound and beneficial to this country. No better method Government could have adopted to educate the minds of the people, consisting of variety of nationalities, which form the large population of this vast peninsula, in accordance with the principles on which the British administration is carried on in this country. Though this system may not be suited to every Indian community, it is the best that can shed the enlightening rays on the minds of the Indian people who are foreign to adventures and travels in distant lands. The working of this system has all along been considered satisfactory. This success is chiefly due to Government's strict neutrality on religious matters of the people of this country. Though the system has done a good deal towards the improvement and development of the minds of the natives, it has as well created a good deal of evils, as the present circular has justly, but partly, pointed out that "the general extension in India of education on these principles has in some measure resulted in the growth of tendencies unfavourable to discipline and favourable to irreverence in the rising generation." This is a growing evil, and creates the greatest anxiety amongst the elders of the community. To remedy this, Government has now resolved to correct the *tone* and *character* of the boys by fixing a standard of good discipline and moral training in public schools and colleges. It is as well necessary here to mention that there are some institutions under the direct management of the Local Government, which are resorted to by the Muhammadan boys only. Though these institutions are Government institutions, they cannot be said to be *public* institutions in the widest sense of the term. For instance, the Calcutta Madrassah is a place for the education of purely Muhammadan boys, like the Sanskrit College of Calcutta for the Hindu lads, under the direct management of the Local Government. An institution which consists of boys of our community only is a place well suited for the introduction of every reform which may be calculated

to make the boys useful members of their community and loyal subjects of Government. The tone and character of our youths have not yet become such as to make Government apprehensive of them. The reason of their being still safe is that the State system of education has not yet been able to do much harm and mischief to them as it has done to the Hindu boys. High education without religious instruction naturally makes its recipients a set of free-thinkers on social, moral, and political matters. But as our religion holds a firm footing in our families, our youths seldom get opportunity to acquire high Western education without religious teaching, but this religious teaching is mostly confined to the families of the rich and well-to-do middle class Muhammadans. The Muhammadan Literary Society of the metropolis have, during the last quarter of a century, been so busy in inculcating the usefulness of Western education among the Muhammadans throughout India that their exertions have been crowned with success to such an extent that nowadays not only the rich and middle class Muhammadans send their children to public schools, but also the lower class have come forward to give their sons Western education. The majority of the Muhammadan students at present in our schools and colleges come from middle and lower classes, who have very seldom opportunity to study religious subjects at home. Consequently an alarm is prevailing amongst the Muhammadans at the irreligious and immoral tendencies and domestic misdemeanour of boys educated in the ordinary schools of the day. Under such circumstances, it is not far to seek the reason of some Muhammadan students following in the track of their Hindu friends. Therefore it has become a matter of urgent necessity that our youths in Government schools, especially in such institutions which are exclusively for the benefit of my co-religionists, should be taught the principles of our religion, which teaches devotion to the Almighty, loyalty and submission to the ruling power, obedience to teachers, parents and elders, duties towards one's family, community, neighbours, and country. And if once our youths are acquainted with the solemn injunctions of our faith, they are sure to amply fulfil the requirements and intentions of the Supreme Government.

3. Government, whose policy is to observe strict neutrality on religious matters of the natives, cannot be expected to take the responsibility of teaching religion to one or the other section of its Indian subjects. But our benign Government will not be so indifferent to our interests as not to give permission to the heads of Muhammadan institutions, under the direct management of the local authorities, to introduce all reforms for the good and well-being of the students, in consultation with the learned and pious Muhammadans of the locality, and as well permit the Muhammadan community to make their own arrangements for teaching their youths religion in Government institutions. I need hardly mention that, if such a privilege be accorded to our community, the religious teaching can easily be carried on in public schools and colleges before or after school-hours, without any interference with the class routine. I therefore request the Supreme Government to give an early permission to the Muhammadan, Hindu, and Christian communities to make their own arrangements for the teaching of religion in public schools and colleges. Moreover, we are in urgent need of such a concession, for Government suggests that religious teaching should be encouraged and be confirmed in aided schools only. In such a case our community will be the greatest loser, for there are many reasons which stand against the Muhammadans to have a sufficient number of such schools for the benefit of their youths.

4. Religious teaching is indispensable for the effectual imparting of notions of morals and discipline in the minds of the students of a tender age. However, a standard of *discipline* can be determined by the authorities without much trouble, because in framing some rules and regulations for that purpose it will not be necessary that any kind of interference should be made with any one's religion. But in framing rules for the moral training and for the formation of one's character, and for making one a useful member of society and loyal and submissive subject of Government, it will not be advisable to ignore his religion. It is not safe to introduce morals on the principle of "natural religion" in India, when various religions strongly hold their ground, and the natives are scrupulously firm in their religious beliefs. Each community is proud of its own religion, especially the Muhammadan community, who value their religion more than their lives and worldly wealth. They would not therefore like that their boys should be taught morals other than those of their religion or in any other form or plan not sanctioned by the Prophet. It is an established fact that anything put into the minds of the boys of tender age under the influence of religion is more acceptable and impressive than giving lectures without religious sentiments in them. Therefore it is desirable to have an *Urdu religious book* introduced into our public schools for the benefit of our Muhammadan students. This Urdu manual should consist of the important principles of *religion, morality, social duties, self-respect,* and *submission* to authority. This book can well serve the purpose of the *moral text-book,* which the present circular letter of Government wishes to determine. A general moral text-book on the fundamental principles of natural religion, as has been recommended by the Education Commission, will, instead of

being beneficial to the Muhammadan school-boys, be a source of much disadvantage to them. Such a text-book can advantageously be taught to the F.A. and B.A. students. It would be better for the educational authorities to select moral subjects for such a book to be written in essay form in English, and introduce the same in colleges. For school and lower-grade institutions, let the Muhammadan and Hindu communities select their own moral text-books in vernacular, and to be taught by the teachers in charge of the *second language* in each institution.

5. It is a matter of gratification to the Muhammadans to find that the Supreme Government has, in its circular in question, laid great stress on the necessity of establishing *hostels* or *boarding-houses* for the accommodation of the students. The want of such establishments has been felt very much by our community, and the absence of which is one of the causes of my co-religionists lingering behind in the intellectual progress of the time. I therefore pray that no unnecessary delay should be made in establishing boarding-houses in near proximity to well-known and famous institutions. I cannot close this important subject without saying a few words regarding the internal management of these boarding-houses. *Boarding-houses* for the Muhammadan students should be managed on the principles of the English *hostels* regarding food, study, cleanliness, healthy exercise, and strict supervision. Time should carefully and properly be regulated, so that the boarders may not have the opportunity to idle away their valuable time, as it is the case in some existing boarding-houses under Government as well as private management. In each boarding-house two departments should be made, one *special* for the sons of rich and well-to-do men, and the other *general* for the children of those who have limited means. Teachers should be appointed to coach them up in their studies, and *ataliqs* should be engaged to teach them religion and morality, habits of application, reverence, &c. The boarders should not be allowed to leave the premises except when they are required by their guardians, and thus prevent them from associating with bad and immoral boys in the streets. In the same manner strict supervision should be observed in other boarding-houses where boys of different nationalities reside together, but separate teachers should be appointed to look after the morals and behaviour of the boys of each community. Care should be taken by the superintendent of such hostels that *entire unity* should exist among all the boarders notwithstanding their difference in creed and caste. Here I may be permitted to observe that in Bengal the *ataliqs* above referred to should be paid from the Mohsin Fund.

6. With regard to the adoption of rules defining the conditions under which pupils should be allowed to pass from one school to another, I beg to state that the rules determined upon by the late Educational Conference in Calcutta should be adopted, and, if circumstances require, some additions can be made to them.

7. As to physical training, I beg to say that every kind of encouragement should be given to the boys in this direction. Weakly-constituted boys should be compelled to practise healthy exercise. *Drill* should be introduced in public schools and be made *compulsory* on each and all of the boys. [On the Jubilee occasion the native school-children cut a very bad figure in their march past, owing to their ignorance of the simple rules of drill.] Besides the fixing of a standard of discipline, *monitors* of good character should be appointed to have a proper check upon the boys during the *recreation hour*. These monitors should be instructed to prevent the boys from acquiring a habit of gambling by means of playing at marbles and *kowries*, as it is the case with some of our school-boys, and also from associating and cultivating friendship with the immoral street-boys. Special prizes should be awarded to the deserving monitors as suggested by the Government.

8. With reference to the question of punishment for breaches of school discipline, it appears advisable to me that *corporal chastisement—i.e.*, all kinds of reasonable and bodily punishment, the witnessing of which might produce effective result on the minds of other students, and *not* the severe and unmerciful floggings that are in vogue in police courts—should be the means of correcting the misconducted and irregular boys in schools and in the lower stage of education. The practice of fining the boys for irregularity and misconduct should be abandoned in the lower stage of education. Such fine, instead of correcting the offending pupils, severely affects the poor and innocent parents. Parents should be informed of the misconduct and irregularity of their children, and be requested to take proper steps; and if the head master be convinced of the parent's indifference in this connection, then and there heavy fines should be inflicted on the offending boys. In colleges and in the higher stage of education instances of such a nature are very rare. The offending students should be strongly reprimanded in the first instance, and on the repetition of such offences they should be punished by heavy fines or by expulsion or rustication.

9. As to the *removal from school of boys of a certain age*, I have to observe that nothing can be suggested which may not be detrimental to the interests of the Muhammadan boys. As a general rule, Muhammadans come to school at such an age when the boys of the Hindu

and Christian communities usually come out of the Matriculation or Entrance Examination. However, the boys of advanced age can be removed reasonably from any school when they are found to be wanting in diligence and attention to study, and entirely incapable of progress. Those boys who are found unfit to be promoted to higher classes for a period of *three years* successively, whether they are misconducted or not, should not be allowed to remain in any school. Their bad example in the development and improvement of mental culture and general progress will be pernicious and harmful to the boys of the same class. Misconducted and immoral boys should be expelled from schools and colleges.

10. The idea of holding weekly meetings by the Principal and the Professors, hinted by the Government, is commendable. This should not be restricted to colleges only. In schools meetings should be held by the head of the institution and his subordinate teachers, and separate reports from each of the latter regarding the moral tone and character of the boys under his charge, or an abstract of such reports, should be read out in the weekly meetings, and if any improvement is required therein, it should be promptly made.

11. In conclusion, I beg to draw the attention of the Supreme and Local Governments to the fact that, unless the morals and character of the teachers be looked after and corrected, the remedy suggested by the Government for the correction of school-boys will be useless and futile. Teachers ought to act according to the precepts the boys are required to learn and act upon. Therefore measures should be taken to warn the teachers in this matter; and the immoral and irreligious teachers should not on any condition be entrusted with the education of the boys in schools and colleges.

From Sir Alfred Croft, K.C.I.E, Director of Public Instruction, Bengal, to the Secretary to the Government of Bengal, General Department,—No. 105 T., dated Darjeeling, the 28th October 1888.

I have the honour to submit the report called for in your No. 42, dated the 16th January 1888, forwarding copy of a letter (No. 384, dated the 31st December 1887) from the Secretary to the Government of India, on the subject of discipline and moral training in public schools and colleges, and requesting me to submit a report on the questions discussed in the letter after consulting educational officers and managers of schools and colleges. I regret the delay that has occurred in the submission of this report. The great difficulty of the subject appears to have been felt by others as well as by myself. Many of those consulted took a long time to reply; from others no reply has yet been received; in the replies received very conflicting views have been expressed. It would have been of the greatest service to me to receive clear statements of opinion from, in particular, the managers of the great unaided colleges for native students in Calcutta. In this hope, however, I have been generally disappointed. From only one of these institutions have I received anything like a comprehensive expression of opinion; the Principal of another contents himself with the remark that the principles enunciated in the Resolution are good, if only they are practicable, and with the suggestion that the experiment should be tried in Government colleges first; from the rest no communications have been received. I regret this reticence; because if the subject has importance for any, it is for the native community chiefly, and it is from them that on such a subject we might reasonably look for light and leading. Still the replies which I have received from those whose opinions were invited, including Inspectors of Schools and Principals of Colleges under public and private management, are numerous enough to enable me to submit a fairly representative report on the matters in question. At the same time the divergencies of opinion expressed by competent authorities, and the different points of view from which the subject has been regarded, have thrown increased difficulty over a difficult subject.

2. I would at the outset solicit a reference to my letter No. 6713, dated the 15th August 1884, in which I submitted a full report on the same subject. That report was based on a wider area of inquiry than the present, since the persons consulted included not only educational officers and school managers, but also the fathers of the school-boy population as represented by the District Committees of Public Instruction throughout Bengal. In the four years that have followed that report I have not seen reason to modify very largely the opinions which I then expressed. The report is a long one, and for convenience of reference I append, in the next four paragraphs, an abstract of its contents.

3. The general character of the evidence recorded in the inquiry may be thus summarised. There is some slight tendency to insubordination occasionally shown by school-boys towards their teachers within the walls of the school-room and when subject to its restraints, though nothing that the rules in force are not perfectly competent to deal with. Outside the school-room and when released from its discipline, school-boys as a class are growing impatient of all other control, and are rapidly losing the form of respect for parental or other constituted authority. The premature discussion of large questions inflates many with the conceit of advanced knowledge and the sense of political importance. Some of them have made themselves conspicuous

by intemperate and disorderly behaviour in public places, due sometimes to the exuberance of boyish spirits, but occasionally sinking to a painful exhibition of bad manners and even gross vulgarity. The causes, it has been alleged, are to be found partly in the character of the teachers, partly in the authorised course and system of instruction, but chiefly in the peculiar conditions of Hindu society at the present day, and the circumstances which permit and even encourage a spirit of lawlessness in the young. There is great difference of opinion as to the remedial measures to be employed—some holding that all such measures must be unavailing until Hindu society has worked out its own reformation; others that we may usefully have recourse, as palliatives, to systematic moral training, the introduction of a boarding-school system, and the adoption of stricter rules for enforcing discipline.

4. The alleged causes of the want of discipline are then dealt with in detail. To arguments based on the inferior character of the teachers little weight is attached. It may be true that private managers have fuller opportunities than Government officers for ascertaining the character of teachers before appointment; but the proportion of bad bargains is in neither case high. Even were no inquiries made as to the candidate's fitness for educational work, a valid test of good conduct and (so far as that is implied in good conduct) of good character is furnished by the degree which he has taken. That fact at any rate affords a guarantee of industry, self-denial, and discipline maintained through several years of pupilage, and these are moral qualities of no mean order. Nor, rare exceptions apart, is any fault to be found with the conduct of the graduates, as a body, who have been appointed to the Education Department even though no special inquiry was made beforehand into their character. It is not there that the cause of lax discipline is to be found.

Nor, again, is it to be found where many of those whose opinions were invited would place it—in the absence of direct moral instruction from the school course. Instruction in morality is an important and even vital part of education; but if it is to be effective, it should be conveyed indirectly rather than directly. It would be a mistake to base moral lessons on the assumption that the pupil had to be told what was right and what was wrong. So much at least of elementary knowledge must be assumed. A more important point is that instruction in morality should not be limited to special text-books, or confined to fixed lessons two or three hours a week, but should be regarded as pervading the whole course and system of instruction. There seems something incongruous in the notion that "morals" should take its place in the time-table with "grammar" or "arithmetic," when every detail of school-life forms, or should form, part of a continuous process of moral training. In the lessons that are read a good teacher finds abundant opportunities of applying and enforcing moral precepts. Every school history and reading-book supplies endless texts for brief sermons by the way, addressed to hearers who require, not a catechism of the faith, but the stimulus of living example—the lessons taught by human weakness and strength. To confine moral teaching to fixed hours would be to weaken the force of that conviction which by every means we should endeavour to implant—that morality is the business of one's whole life, and affects every department of human action alike. With the young, morality will be most firmly established if its bases are taken for granted, and not made the subject of analysis or argument, as if they were capable of proof or disproof. But teaching, whether direct or indirect, counts after all but little in the formation of character. The difficulty lies, not in knowing what we have to do, but in doing it. What is required is not to inform the intelligence, but to discipline and train the will. And in this point of view the methods and restraints of school-life constitute a far more effective training in moral conduct than exhortations addressed to the intelligence. The pupil acquires, by means of enforced daily practice, habits of order, diligence, and submission to authority. These are personal and social virtues of a high value; and though they may be weakened by external influences of a different tendency, or by the absence of restraint in after-life, yet within their own limited range they help to build up the temperate and solid character of an industrious and law-abiding citizen. And therefore as much stress should be laid on the maintenance of a high standard of school discipline as on the introduction of definite lessons about duty and right conduct. True, the range of school discipline is necessarily so limited, compared with that of human action in general, that the training it gives needs to be supplemented by lessons tending to elevate the aims and purify the feelings in other departments of human life. Nor is this important point neglected. Every reading-book which is put into the hands of those who learn English in our schools is guided by a direct moral purpose. The lives and actions of good or great men, stories of temptation, of weakness and failure, of persistent courage and final success, such as form the staple of our school-books whether in English or in the vernacular—these afford abundant opportunities for illustrating and enforcing the precepts of morality, and of arousing and stimulating in the minds of the young an enthusiasm for all that is of good report. That is a point to which unremitting care should be devoted in the selection of text-books, and to which also the attention of every

teacher should be earnestly invited. He should be taught that education is by no means the same thing as instruction; that it is rather the full and equal development of the moral and intellectual nature together —the one in the path of the true, the other in the path of the right; and that, without unceasing attention to the moral nurture of his pupils, he will fall lamentably short alike of his duties and of his opportunities. If these principles were understood and acted upon, they would have far more effect than the formal introduction of a moral text-book.

Nor, again, was it admitted that the course of instruction in English schools is responsible for the misconduct of school-boys. This explanation has been given on the ground that the literature and the history which it includes are deeply imbued with the spirit of liberty and independence—ideas which, germinating in an ill-prepared soil, spring up into a rank growth of lawlessness and insubordination. School-boys are not affected in that way by their course of English reading. When they come to be students of colleges, and are reading for a University degree, a different influence is no doubt felt; but so long as they are school-boys looking to the Entrance examination as the goal of their studies, the deeper lessons of history and literature are apt to be lost sight of amid the more pressing claims of grammar and chronology. Such lessons of insubordination as any of them may learn from that source are acquired, it is more probable, at second-hand, and are derived from the tone of the society in which they live.

5. It is in this last direction, it was urged, that the true causes of insubordination and lax discipline are to be sought for. Both those who gave evidence before the Education Commission, and those whose opinions were invited in Bengal, were keenly alive to the existence of serious flaws in the social fabric, among which a growing spirit of disrespect and insubordination, shown by school-boys to their elders and to those in authority, assumed unpleasant prominence. They hastily concluded that these evils sprang from defects in the system of instruction. The truth is that the system of instruction, whatever its imperfections, actively opposes and combats those evils, which arise from causes deeply rooted in native society, and in Hindu society more than in Muhammadan. The alleged relaxation of the restraints of family life and social order is ascribed to the fact that each generation is advancing intellectually beyond its predecessor, so that the younger men view with continually increasing impatience the habits, ideas, and traditions of their elders. It is easy to see how a spirit of this kind, so far as it has taken hold of the young, spreads from the home circle outwards, and excites a general feeling of resentment against restraint and of dislike for authority. Parents complain on all hands that boys are getting beyond their control. They yield to or are powerless over their sons, and they wish to transfer their responsibility to the schoolmaster. Nevertheless, the remedy lies with them and in no other hands. In no community can the home training of the young be neglected without serious danger. Parental control is hardly less necessary to the order and stability of society than the authority of the Magistrate, but it cannot be maintained or restored by any external measures. So far as the evil exists, Hindu society must work out its own cure. Disrespect and insubordination in the family circle; the boy-patriot deploring the woes and discussing the regeneration of his country, instead of attending to his lessons—these are spectacles which all right-minded parents deplore, which they tolerate, and which the exercise of their authority can alone remove.

But there is a further cause beyond the incompetence or the indifference of parents It is this: that in cases of insubordination the parents or guardians too often side with the boys against their teachers. If it is true (and it has been alleged by many native witnesses) that when a parent has sent his son to school, he considers that he has done his whole duty by the boy and is no further responsible for his conduct; then the least we can expect is that he should support the authority of the teacher to whom he has delegated his responsibility. But this is not always found to be the case. It is too commonly assumed that the pupil must be in the right, the schoolmaster in the wrong; the sympathies of the father are given to his idle or refractory son, and the conduct of the teacher is denounced as tyrannical. If school discipline is to be of value, parents must adopt a more robust and less sentimental attitude in this matter. They should consider that, boys being what they are, it is much more likely that the teacher is in the right; that in any case discipline and subordination must be maintained; and that a boy suffers serious harm by being encouraged in a querulous and sullen spirit towards those to whom he owes obedience. It is of the utmost value to a boy in after-life to have acquired sensible notions on the subject of discipline while at school. Whoever he is, he will have to obey orders and to submit to authority when he grows up, and he cannot learn that lesson too soon.

What has been said of the attitude of parents and guardians may be repeated in almost the same terms of the Press. The public journals open their columns freely to the complaints of school-boys against their teachers—a phenomenon which probably finds no parallel in any

other country in the world. It is well to resist the tyranny of authority and its encroachments on the liberties of the public, but it is not so well to denounce the exercise of all authority as tyrannical. Schoolmasters are not more insensible than others to public attacks; and the knowledge that their action is liable to be misrepresented, and themselves exposed to obloquy in the newspapers, is not calculated to strengthen their hands. Newspapers which take this line are doing their best to train up a race of lawless and insubordinate citizens, and *pro tanto* to retard the advent of that political independence which is the object of their aspirations. It is a trite saying that no one is fit to rule who has not learnt to obey. In the interests alike of the State and of the students themselves, the Press should be the first to condemn intemperate or precocious behaviour abroad, and insubordination at home.

6. These, then, were declared to be the external causes that chiefly mould the character and influence the conduct of school-boys. In a period of transition native society is undergoing rapid disintegration or (according to the point of view) development; and it is no wonder that old restraints are being relaxed, and old traditions and observances vanishing away. School-boys catch the spirit of the time, and bring with them into the school-room the lessons that they learn outside. Once within its walls, however, a different set of influences come into play. To the social forces at work the discipline of school-life opposes a constant resistance during several years of boyhood. The barrier is necessarily a feeble one, and requires all the added strength we can give it; but so far as its force is exerted, it is exerted in a direction opposite to the tendencies of the day. It is in the school-room alone that habits of obedience and discipline are at the present time systematically taught. In so far as schoolmasters do their duty, they take advantage of every opportunity that the incidents of school-life afford to urge upon their pupils that liberty is not the same thing as lawlessness or insolence, and that good manners, self-respect, and consideration for others are only next among manly virtues to honour and truthfulness and a cheerful obedience to duty. The statement that "it is the tendency of our educational system to loosen those moral and social restraints without which no society can long hold together" is doubtless in one sense true, and may even be regarded as expressing an inevitable result of English education. But in another sense it can by no means be admitted, because it leaves out of sight the fact that school discipline does not conspire with, but is still the one force that actively combats and counteracts, those other and far stronger influences which are now at work in native society.

7. Such were the opinions expressed and the conclusions drawn in 1884. The inquiry covered two distinct though closely-related questions as to the efficiency of the educational system, *first*, in securing obedience to the formal requirements of discipline; *secondly*, in its wider influence on the life and character of the students. I now propose to inquire to what extent the opinions formed in 1884 have to be modified by the fuller experience of 1888.

8. In my report for 1884 I stated that the occasional instances of open insubordination within the walls of the school-room were such as the rules in force were perfectly competent to deal with. With regard to colleges I might have added, even with the experience then acquired: "Sometimes, though much more rarely, there is a sudden and violent outbreak of lawlessness, in which all the pupils of a class or of a college are involved, and in which for the moment discipline is entirely at an end. These outbreaks, in nearly every case, spring from some fancied slight put upon one of their number, which is at once taken up and resented as an insult offered to the whole class." As an illustration of this, the Seebpore College case, referred to in paragraph 53 (*f*) of my report of 1884, will at once occur to the mind. Within a fortnight of the date on which that report was submitted to Government, a further illustration of precisely the same character was furnished by the third year students of the Presidency College, as reported in my No. 6862, dated the 28th August 1884. During the course of a lecture a student was guilty of misconduct. The disciplinary order passed thereupon by the Professor, and affecting that student alone, was at once taken up by his class-fellows as the signal for a violent uproar, and in a moment discipline was at an end. The point to be noticed about all these outbreaks is that they are not only infrequent (no similar occurrence has taken place in any Bengal college since 1884), but that they are entirely unpremeditated. They are not the outcome of sullen discontent, brooding over a long series of grievances that culminate at length in a piece of unendurable tyranny. Nothing of that kind: five minutes before the outbreak, Professors and students were on the most cordial terms. What upsets them is the notion of an insult to their class—the belief that they are not receiving the consideration due to their position as gentlemen. At that idea, however ill-founded and illusory it may be, a sudden spirit of wrath seems to take violent possession of them and to deprive them of self-control. The discipline of our schools and colleges is based upon English models; but ordinary English rules are powerless to meet cases of this kind, because such cases are not contemplated in the English school system. Even if we could imagine English school-boys, or the students of an English college, acting in so disorderly a

fashion, it is at any rate certain that public opinion would declare itself at once and unmistakably against them, and would readily acquiesce in any penal measures that it might be judged necessary to employ. Faults of demeanour, real or alleged, in the Professor would be put aside as unworthy of notice in the face of a combination that made discipline impossible. In India the conditions are very different. An outbreak such as I have described is met, not by immediate and stern reprobation from the public and from parents, but by an active controversy, in which even the newspapers take part, as to the different degrees in which the blame should be apportioned between the parties in conflict. Referring to the case of insubordination just mentioned, the Principal of the Presidency College observes: "I am bound to say that the sympathies of a part of the native public were, to judge from some newspapers, on the side of the offenders. I do not think that the inhabitants of this country understand the English system. It seems to them rigorous and unsympathetic. There is some truth in this. We do not teach a boy how to walk, but we beat him if he falls. In England we are quite right in so doing, because nearly all young people receive moral instruction in the family." Whatever be the cause, the unquestioned autocracy of the schoolmaster, which is the foundation of English discipline and was no less fully recognised in the indigenous village school, has failed to secure an equally firm root in the system of our own devising in India, where schoolmaster and school-boy seem often to be regarded, not as ruler and subject, but as co-equal powers with mutual rights and privileges carefully guarded and defined. It may be possible to invent a system of school government in harmony with such views of the scholastic relation; but what I would point out is that English methods of discipline are not adapted to, and do not recognise, such views, and that if outbreaks arising from them were of common occurrence, English methods of discipline would certainly fail and would have to go. Fortunately they are very uncommon; and consequently the machine goes on working according to English ideas, though we are occasionally startled by a break-down. Of necessity, the authors of the break-down are sharply handled as an example to others; but discipline once restored, it is impossible to feel very deep indignation at what is nothing more than an unpremeditated act of amazing folly, due chiefly to hyper-sensitive and somewhat effeminate temperament.

9. I have often thought that, as regards this particular defect, a mistranslation of the term "gentleman" is really at the bottom of the mischief. It was stated above that the common justification of misconduct of the kind described was the plea that the students had not been treated with proper respect. Students of colleges belong to the classes commonly known as *bhadra lok*, and the current translation of that term is "gentleman." But the term actually expresses one fact only, namely, the accident of birth; and the other complex elements that go to make up the idea expressed by the English word form no part of its connotation. Hence we are occasionally puzzled by such expressions as "a gentleman was lying drunk on the road," meaning thereby a man of respectable birth but low habits. When *Vanity Fair* ends a short notice of the Marquis of Hartington with the remark "he is a gentleman," the ordinary Bengali, accustomed to translate *bhadra lok* by that term, would regard the statement as a pleonasm. Consequently, through the force of this mistranslation, the Bengali student thinks that he has a right, as one of the *bhadra lok*, to claim in all circumstances that consideration which in England is accorded to those only who to respectable birth add education and a certain standard of manners and conduct. The disorderly student, who forgets the requirements of discipline and the respect due to his teacher, has for the time forfeited his claim to such consideration, and cannot protect himself from penal consequences by the plea that he is a "gentleman." When on the same plea his class-fellows, themselves not personally affected, combine to defy authority and destroy discipline, their position is all the more incongruous and impossible, since their unmannerly conduct cuts away the very foundation of their claim. The feeling of jealous self-respect which is at the bottom of these outbreaks, the desire to be treated with the consideration due to a certain social standing, is in its essence a highly creditable impulse, which may be turned to good account in the formation of character, provided always that it springs from worthy motives and is directed towards proper objects; and these are clearly matters of education. A great deal has yet to be done in impressing on Indian students generally the fact that self-respect is never compromised by obedience to lawful authority and by deference to the judgment of older men; in giving them sensible notions of what things are and what are not compatible with their proper dignity; in short, in constantly setting before them that standard of manners and conduct which conforms to the title they so highly and so rightly prize—the title of "gentleman."

10. Before going on to consider the special measures that have been suggested for enforcing and maintaining a high standard of discipline in schools, it is important to ascertain what is the standard that is aimed at and regarded as attainable, and how far it is actually attained. There is a practical consensus of opinion—amongst Government officers at any rate—that schoo

discipline falls in a descending scale from good to bad, as we pass from Government schools to unaided institutions under private management. In some of the latter the discipline is excellent, and in a few of the former it is indifferent; but in general the standard of discipline varies in the way stated. Dr. C. A. Martin, one of the most experienced of the Inspectors, maintains that the discipline of the best Government schools is equal to that of good English schools. Mr. M. Mowat, Officiating Principal of the Hooghly College, has not found the general conduct of students under his control (exceptional cases apart) to be much worse than that of English students of the same class, though there are special causes in India tending to impair discipline, such as the weakness and indulgence of parents, the encouragement which the Press sometimes affords to insubordination, and the competition of private schools grasping after pupils and fees. These latter institutions he regards as the chief foes of discipline. The Principal of the Krishnagar College considers that respect and obedience to teachers are chiefly a question of manners and home training, and that in any large school, boys of good family can be at once picked out from the rest by their polite and deferential bearing to those in authority. The Rev. H. Whitehead, Principal of Bishop's College, Calcutta—an institution in which Native Christian students are trained for the ministry—thinks that a high standard of discipline is not only attainable but attained in India, though only in Christian institutions, in which the difficulty of maintaining discipline, so greatly felt in England, is hardly known. At the same time he is convinced that the Government system of education, in which moral training is divorced from its only possible basis in religious truth, is essentially and hopelessly wrong, and incapable of producing permanent results of any value. Here we have a different note touched: it is that of the educational system as determining character and life rather than as affecting conduct in school—a point to which I shall revert presently. Still confining my attention to the standard of school discipline, I may add that family discipline is generally described as practically non-existent; that it seldom comes to the effectual aid of school discipline, which is therefore rendered a much more difficult matter; and that in those private schools (very numerous in Bengal) which are carried on as business speculations for the sake of the income which they bring, the maintenance of discipline is regarded as of very small account compared with the capture and retention of pupils. I am here speaking of Bengal generally. As to Behar, the Principal of the Patna College believes that, if Government is reasonably firm in maintaining discipline, the ordinary native parent will be thankful to it for taking his responsibility on its own shoulders.

The Principal of the Civil Engineering College, Seebpore, states that he has succeeded in establishing discipline in that college; but is aware that he has so succeeded because his system is feared, and not because native students have learnt or are learning to respect either themselves or those placed in authority over them. As residence is compulsory in this institution alone of Government colleges in Bengal, Mr. Downing claims to have exceptional facilities for gaining an insight into the moral character of the students under his charge. If his verdict is unfavourable, he is compelled to attribute the result much more to the home surroundings of the boys than to any laxity of school discipline. "It is the misfortune," he writes, "of educationalists in India to be obliged to graft upon the home training of the zenana, a system of secular education based entirely upon Western ideas; and it appears to me that little can be done to combat the young Bengali's growing want of respect towards constituted authority, his magnified opinion of his own importance, and his consequent tendency to despise his superiors and treat them with impertinence, until home influences can be purified and strengthened by the light of civilisation; and this can only be effected by the emancipation of Indian women from the thraldom in which they now exist. . . . When to this training"—that of the zenana—"is added an English secular education which tends to destroy the authority of the old religion, and the old motives for following right and avoiding wrong, without putting anything in their place, we cannot be surprised at the deplorable result."

11. This last argument is elaborated at great length by Babu Brajendra Nath Seal, M.A., Principal of the unaided college at Berhampore (recently transferred to private management), who draws the following picture of the present state of society: "Men's creeds and beliefs fast dying out; the old social and religious institutions crumbling down; the conservative instincts of order, obedience, and reverence—the cement of the fabric of society—melting away in the solvent of an all-corrosive rationalism;—in short, all the indigenous humanizing and civilising agencies, all the living machinery of a social body, maimed and crippled: the existence of society in the most advanced parts of India, and especially in Bengal, will—I verily believe, notwithstanding the startling character of the assertion—depend in a few years more, almost as much as the political *régime* does now, upon the one central force, the authority of the British Government." Therefore, he argues, the inherent forces which keep society together having disappeared, it behoves the Government to reconsider the fundamental bearings of that educational system which has been mainly responsible for such results, and the question

arises, what standard of life and morality, of character and manners, should govern the training to be given at Indian schools and colleges? There is no doubt in his mind that the English standard of discipline is the one to be followed. The intellectual part of Western training having made good progress, it remains to introduce the moral element, which forms the most prominent part of the European theory of education. He points out, however, that the English system of training has, in its moral aspects, two different characteristics. It works as much by appealing to and evoking the sense of honour, the instincts of honesty and truthfulness, and a manly self-respect, as by inculcating self-control, consideration and respect for others, and deference to authority. But since habits of intemperate self-assertion, coupled with a sceptical irreverence and a scoffing disregard for authority in all shapes, are the chronic evils that infect the student community—the knowledge of this fact has tended to bring into prominence the second set of qualities, and has led to their being chiefly selected, in our exhortations to the rising generation, as the model to be followed.

This course he regards as certain to defeat its own ends, in the peculiar circumstances of Indian society. For, bearing in mind the natural and inevitable effects of Western science, philosophy, and literature upon the Indian mind—the painful contradictions and inconsistencies thereby made apparent between, on the one hand, the practices and beliefs of society, and on the other the revelations of acquired truth—can any one fail to see that, if submission to authority is inculcated as the highest duty, either the mind and character must sink into a state of hypocrisy and moral death, or an intellectual revolt becomes inevitable? The circumstances are entirely different in England, where this bewildering dilemma does not present itself. "The elements of order and reverence, sobriety and self-restraint, form part of the sturdy backbone of the English character, and are consistent in that character with a reasoned love of liberty and a strong feeling of individuality, tempered with the highest concern for social justice." In educated Hindu society, on the other hand, "consideration for others is synonymous with the prostitution of one's own cherished beliefs and convictions; and there are no conscientious scruples, no sense of honour and responsibility, which a man will not be required and expected to outrage on the plea of respect and consideration for elders." The ethical standard hitherto applied has therefore, in the opinion of this writer, proved a miserable failure, and should now be replaced by the full and genuine English ethical code, by the inculcation of those moral conceptions in which Indian students are most sadly deficient,—a sense of honour, dignity and responsibility, a manly self-respect, a sober self-restraint, and an instinctive adherence to honesty and truthfulness.

12. To this analysis of the situation as it presents itself to a competent observer, I have only a few remarks to add. I have quoted it at some length because it seems to me to go to the heart of the difficulty with which we are now confronted. The intellectual training that we have imparted with such sedulous care to two or three generations of students has destroyed the traditional beliefs on which every ethical code must ultimately rest, by which conduct and character must ultimately be shaped. Muhammadan students are not affected by this cause to any appreciable extent; but to the ordinary Hindu student, what can we give in return for what we have taken away? The acceptance of Christianity marks one effort of the enlightened spirit to free itself from an entangling environment, and marked it much more clearly thirty years ago than it does now, since the educated classes are no longer those by whom its message is chiefly received. Bramhoism is a later effort having the same object. Other Hindu systems may arise, engrafted more or less naturally upon the doctrines of Kapila or of Vyasa, and characterised by the same endeavour to reconcile the new with the old. A short time ago I conversed on this subject with one of the most respected leaders of the orthodox Hindu community. He was a Vedantist, and found in that system, divorced though it is from the conception of personal immortality, full satisfaction for his spiritual needs. To my question—where, then, are the sanctions of morality to be found in such a creed? he had no other reply than to cite the current doctrines of evolutionary ethics. The ordinary sanctions of society—reward and punishment, praise and blame—these motives, acting upon an inherited conscience slowly growing up through centuries of social life, were not only sufficient to account for the obvious facts of the moral world, but were in full conformity with his central doctrine of "illusion," and were all that he or any one needed to govern and explain his life.

But, after all, Christianity, Brahmoism, the new wine of Western evolutionary science poured into the old bottles of Hindu philosophy—these things do but touch the fringe of educated Hinduism; and the question still confronts us, to what theory of life, to what ultimate basis of conduct, can we appeal in addressing members of a society whose religious, and therefore whose ethical, principles have been fatally undermined by Western education? It may perhaps be thought that, in spite of this destructive process, enough of the old religion still remains to supply a standard of conduct and a motive to morality. If so, I have at any rate

been unable to ascertain its existence. I speak on such a matter with the utmost diffidence, for I regard it as almost impossible for a foreigner to acquire accurate insight into the state of religious feeling where all is undergoing change. But from the many conversations that I have had with persons who are entitled to speak with authority on these questions, I have derived the impression that no foundation is left; that educated Hindu society, in its traditional observance of ordinary moral laws, is in fact "working without sanctions." The vague form of theism to which, at the best, the popular religion has been reduced in the minds of educated Hindus is altogether too thin and colourless to supply the emotional force without which theological propositions are powerless to influence conduct. To Christians, the life and character of Christ have furnished for centuries a motive to righteousness of unfailing efficacy. To Hindus unaffected by Western education, the personality of Krishna—understood as the realisation in a divine Being of complete and perfect manhood—appealed and still appeals with a force which has, at any rate, been found sufficient for the practical needs of society. But the modern college-trained Hindu, who disbelieves in the efficacy of sacrifices and rejects Krishna as a myth, while he seeks to bridge the abyss between belief and conduct by the formal, half-hearted acknowledgment of a supreme Being who rewards and punishes—the slender fabric of his creed is not solid enough to support such an ideal of life as will sustain and strengthen him in hours of difficulty. The "principles of natural religion," to which appeal is sometimes made, are reduced in his case to their lowest terms; and his barren and ineffectual creed, when stated in propositions, is found to be too slight for the intellect to concern itself with, and to be altogether wanting in that element of emotional ardour in which religion, as distinguished from theology, consists.

13. In all this I have assumed that religious sanctions are necessary to any standard of morals and to any ethical system. This necessity will not, of course, be universally admitted. The modern systems of evolutionary ethics deny that any such necessity exists. But it is the abiding weakness of every form of utilitarianism that, as soon as its sanctions are explicitly stated, they lose their binding force—so far, at any rate, as they are destined for popular use. The welfare of society is a very cogent motive for society, but is a much less cogent motive for the individual; and when he learns that there is no higher or more mysterious sanction of right conduct than the rewards and punishments that society can distribute, it will be his permanent interest to evade them whenever his own advantage and that of society are in conflict. The theory of an inherited conscience—of habits which, built up through the discipline of infancy and childhood, have acquired a force and persistence that seem to imply a transcendental origin—affords, it may be admitted, a sufficient and complete account of the moral nature of man; but the moment the system is explained, its sanctions drop to a far lower level of authority. This is not a merely academical dissertation: its practical importance lies in the fact that, if morality is to form the subject of direct instruction, then the nature and binding character of duty, the authority of conscience, the sanctions of well-doing—all these fundamental moral conceptions must undergo discussion and criticism, subject to the permanent danger of arousing in the youthful mind the suspicion that, as soon as the nature of conscience is analysed, its supreme authority vanishes. The religious basis of duty has by hypothesis been removed; and there is nothing which can supply its place in those systems which regard duty and conscience merely as products in an organic process of evolution.

14. To what may be called indirect moral instruction these objections do not seem to apply. A noble character may be admired in the concrete, even though the analysis of what constitutes nobility in the abstract cannot be pursued without peril. Habits are rooted in the feelings as well as in the judgment; and it is from the former source that their chief strength is probably derived. Society has in all ages regarded with enthusiasm its best and greatest men; and the faculty of admiration is not lost, even though it may be difficult to define why certain qualities are admirable. It is far easier to arouse in the young an enthusiasm for fearlessness, endurance, independence, honesty, self-control, self-respect, by showing these qualities as set forth in the lives of great men, than by exhortations founded on the nature of conscience or the nature of society. The same students who in the lecture-room will calmly and dispassionately discuss the basis of moral obligation, and will maintain that this is a fiction imposed by society upon its members to secure obedience to those rules of conduct without which society cannot exist, will the next hour be deeply moved by stories of heroism, of constancy and self-abnegation, of that devotion to an ideal standard by which men or nations have won their way to greatness. This emotional factor in education is not to be despised: in the present state of Hindu society it is probably the most powerful agent that can be employed to influence conduct.

15. I return for a moment to the question of the standard to be held up for the guidance of students. Reverence and submission, it is said, have had their day, and are no longer

compatible with the conditions of Indian life as affected by education: let us now insist upon courage, independence, and self-respect as the models to be followed. Certainly, when Hindu parents deplore the deterioration of manners and conduct in the young, they chiefly refer to the growth of a disrespectful and insubordinate spirit. Other critics have pointed, with what truth it is difficult to say, to an increase of intemperance in various forms; to a rapid decline of the habit of self-control in points of personal morality. If that be so, why seek, it may fairly be asked, to bring into prominence and select for special praise those very qualities the excess of which is now deplored? Not independence, but rather submission, should be preached to those whose fault it is to assert themselves too strongly, to treat their elders with intolerance or discourtesy, to acknowledge no law but their own inclinations when freed from external control. The truth is that no part of the ideal standard of morality can be rejected as inapplicable or out of date. It may be difficult for an "emancipated" student to treat with respect certain customs and observances which, though honoured in the society to which he belongs, have become to him impossible. It is therefore all the more necessary to teach him, through familiarity with the lives of great men and with the history of great nations, that his own experience does not sum up all that is heroic, and that there are other and worthier objects of his admiration. Even now, it is urged by many, English education has done in the moral sphere far more good than harm. If it has overthrown the old idols, it has set up new and nobler ones in their place; and though the worship of these may be intermittent, yet they are at any rate acknowledged to be fit objects of worship. Thus the moral tone of the school is already higher than that of society; and it is so not merely by reason of the constant restraints of discipline, but also through the higher ideals which it presents as standards of conduct.

There is of course another side to this picture. Many have urged that the moral atmosphere of the school cannot be purer than that of the environment in which it exists; that the standard of morals and discipline is finally determined by that of society; that discontent outside the school-room breeds disobedience within it; that the inevitable result of Western learning is to produce at the outset a crude democratic temper, denying superiority in any; and that the teachers are, as a rule, too ill-paid, and therefore too ignorant, to be able to check these mistaken impulses and to turn them to salutary ends. The only hope therefore lies, it is urged, in increasing the pay of schoolmasters as a class—advice which may fairly, perhaps, be urged upon Government, but which can have little effect in the case of those privately managed schools in which the larger part of secondary education in Bengal is carried on. But even if this pessimist view be taken, it in no way diminishes the obligation that lies upon us of enforcing in the school-room a standard of conduct and discipline higher than that outside, even though the fruits of each day's labour may, like that of Sisyphus, be destroyed at its close.

16. All that has preceded is obviously and closely connected with the question of direct moral instruction, with which the letter of the Government of India is so largely concerned. There are many who hold and strongly urge that moral instruction is either impossible or worthless, except on a religious basis. The views of the Principal of Bishop's College I have already quoted. "To undermine the foundations of morality," he remarks, "by weakening the sanctions of religion, and then to attempt to repair the mischief by a mere code of rules, entirely destitute of authority, seems to me to be absolutely futile;" and he goes on to say that moral training in schools and colleges is the result, not of mere system, but of the personal influence of men inspired with moral and religious convictions. The Rector of St. Xavier's College believes that if religious neutrality means what it is commonly supposed to mean—namely, abstinence from any reference to religious topics—no moral education is possible. But he also believes that this is not the meaning of the injunction; and that a teacher, if his lessons are to have any effect, should never fail to prove himself, by word and example, what every one connected with education should be, namely, thoroughly and really religious. Without giving offence to any, a teacher can and ought to speak out on moral subjects as his religion bids him speak; and the more fully he does so, the more efficacious will be his teaching. It follows that the character of the teacher is the chief thing to be studied; that no one is fit to be a teacher who has not lofty aims and special aptitudes and the enthusiasm of his calling: without this a moral text-book is useless, and with it superfluous. The Principal of the General Assembly's Institution states that though, owing to various causes, the teaching of the Bible does not occupy so prominent a place as formerly in the college course, the Bible is still the only book he would think of using as a special text-book for religious or moral instruction. At the same time he believes that in those schools in which the moral tone is not high, it is not because religious instruction is neglected, but because the practical school management is careless and lax. No set lessons on religion and conduct can compensate for that want.

The foregoing are the expressed views of those engaged in missionary work; but there are other than missionaries who hold that morality is most effectively taught under the sanctions of religion. The Principal of the Civil Engineering College asks how it can be expected that the work which it has taken centuries of Christianity to perform in England will be done in India by committing to memory the pages of a text-book; for he does not believe in any more valuable or lasting result of the enforcement of direct moral instruction if dissociated from religion. The Principal of the Patna College does not believe that a difference of creed between the master and the pupil will impair the efficacy of the teaching. "No doubt, where the two have a common creed, it is easier to quote sanctions for any course of conduct enjoined. But as all great religions preach fundamentally the same morality, there is already sufficient sympathy between the intelligent student and his gifted teacher to make the conduct enjoined by the one bring its own immediate sanction to the other." The Inspector of Schools in Behar states that he has at times, at prize distributions and such-like occasions, urged upon the teachers present the need of beginning school daily with some exhortation of a moral and religious character, ending up with a prayer to the *Parameswar*. The Principal of the Calcutta Madrassa states that, as the Muhammadan religion is so closely bound up with moral and social precepts, it ought to be taught, in any institution for Muhammadans, as the basis of morality; and that, in the Madrassa at any rate, no violation of religious neutrality would thereby be involved, since the very constitution of the Madrassa, to which Muhammadans alone are admitted, is so far a denial of religious neutrality. A text-book on morals, written on these principles by one of the masters, has already been introduced into the lower classes of the school department.

17. Instruction so based is possible in schools for Muhammadans. It is also possible in England; even in the few board-schools from which direct religious instruction is banished. For England has been made what it is by Christianity: its language is saturated with Christian conceptions and Biblical phraseology; the usages of society are moulded in a hundred ways by Christian belief; Christianity is "in the air" of the school-room, and silently supplies the necessary sanctions to moral instruction. It is no doubt true, as stated in the minority report of the English Education Commission (of which I have seen only the *Times'* summary), that "a child may acquire considerable knowledge of Christian doctrine and of the Bible without having his conscience developed or instructed." But when the minority go on to state that "the remedy for the defect is definite and systematic instruction in moral duties," it is quite clear that they intend this instruction to rest on a religious, and indeed on a Christian, basis. They declare it to be of the greatest possible consequence that our moral training should be laid upon foundations at once enduring and intelligible; and, they add, "though differing widely in our views concerning religious truth, we are persuaded that the only safe foundation on which to construct a theory of morals or to secure high moral conduct is the religion which Jesus Christ has taught the world. As we look," they go on, "to the Bible for instruction concerning morals, and take its words for the declaration of morality, so we look to the same inspired source for the sanctions by which men may be led to practise what is there taught, and for instruction concerning the help by which they may be enabled to do what they have learned to be right." It may therefore fairly be asked whether direct moral instruction is ever effectual except under similar conditions, namely, in countries in which the vast majority of the pupils profess a common faith, and never dream of questioning it; whether the systematic instruction, which the Commissioners have in view, would be possible if addressed—I do not say to a mixed assemblage of Christians, Hindus, Muhammadans, and Comtists—but to Hindus alone, whether inclined to pantheism or to polytheism, when it is certain that every successive advance in their school and college course means a fresh blow dealt at their ancestral beliefs—a further step, in a few cases indeed to theism, but in most to agnosticism and indifference, if not to a dogmatic and contemptuous atheism?

18. There are some Hindus who believe that even under such conditions religion can be taught as the basis of morality. "To obey the law," writes the Principal of the City College of Calcutta, "one must have reverence for the law-giver. The existence of God, His holiness, the beneficence of His laws, are believed in by the Hindu, the Muhammadan, and the Christian alike; and young men therefore ought to be taught these fundamental principles of religion." So, again, the Assistant Inspector of the Chota Nagpore Division advocates the use of lessons calculated to promote the love and fear of God, and to explain "the exact relation between the Creator and the created. Lessons on subjects like these, as well as those treating of the Almighty Cause of the universe and of the immortality of the soul of man and his duty towards the Author of his being, can be included in our text-books without objection from any quarter." But the subject bristles with difficulties when vague generalities of this kind are reduced to their practical bearing. To explain the "exact relation" between the Creator and the created may be found an arduous task, while the argument from the

law-giver and his laws may not meet with universal acceptance. Nor do the views above expressed appear to be very largely shared by Hindu teachers. Babu Syama Charan Ganguli, Principal of the Uttarpara College, after pointing out that no sort of arrangement exists in the Hindu community for systematically instructing its younger members in religious tenets, which are gradually and unconsciously imbibed from the elders of the family, goes on to say that "the current religious beliefs of the Hindu community, to which I myself belong, are so largely of an anti-scientific character, so largely based on the wildest supernaturalism, that to impart systematic instruction in them would be to directly counteract the secular teaching in positive knowledge that boys receive in schools and colleges. Such instruction would fail to satisfy the intellect, and would tend to produce, if anything, a spirit of reactionary conservatism. Hinduism, again, has numerous sects, and embraces within its ample folds (proving thereby that it is more a social than a religious organization) the rudest fetichism at one end, and pure theism and even atheism at the other. What form of Hinduism is to be taught?.....Religious instruction, I humbly think, the State had best let entirely alone." To the same effect the Principal of the unaided Tej Narain College at Bhagulpore remarks that religion is a very inflammable material in this country, and had better be left as a subject for home instruction. The Principal of the unaided college at Berhampore, whose opinions as to the moral standard I have already quoted at length, places the difficulty in another and a striking light. He argues that if, as some have asserted, the simpler aspects of moral duty can only have a religious source and sanction, and must be based on what is called natural religion, still it would not be consistent with the religious neutrality of Government to undertake or encourage moral teaching even on such a basis. "For those so-called common and natural principles of religion, especially those very conceptions of a Moral Governor and the moral constitution of the soul, together with the soul's relations to the Moral Governor—conceptions from which the moral duties flow as necessary deductions—are essentially violated in theory, as in practice, in every one of the idolatrous religions of India; and it would be absurd to suppose that such teaching would not inflame religious feeling because, forsooth, in Europe a school of theologians opines that certain religious conceptions are innate and natural to the human mind."

19. Such arguments as these seem to me to dispose effectually of the contention that moral precepts will be better recommended to the Hindu mind if supported by the doctrines of natural religion; and it is admitted that no other religious basis is possible. What alternative form, therefore, can instruction in morality take? There are two ways possible: the way of direct and that of indirect instruction. The possibility and usefulness of the former are not denied: indeed, by some they are very strongly urged. The Principal of the Uttarpara College maintains that lessons upon conduct should always be given with direct reference to principles: for example, the principle of doing as you would be done by, which even very young children can understand, and on which most of the duties of life hang. No mere collection of extracts, however great their interest and literary power, can exhaust the whole range of human duties; and hence it becomes necessary to supplement such lessons by a special text-book, conveying a comprehensive view of the duties of life as derived from elementary and fundamental principles of morality. The Principal of the Berhampore College, while he deplores the decadence of religious belief among educated Hindus, nevertheless regards the so-called necessity of teaching morality on a religious basis as a gratuitous assumption. Who is ever so insane, he asks, as to base the eternal fabric of the practical duties and virtues on the shifting quicksands of religious opinion and dogma? He concludes, therefore, that "a moral text-book should be introduced, basing the central fact of duty on the moral constitution of man, and recognising the moral order as not only an internal order in man, but also as an external order of which the laws of nature and society are but the faint representatives and analogues." Putting aside the question whether a book so planned would not be a little too abstract for the comprehension of school-boys (to the case of college students I shall come presently), I may observe that the writer, while advocating the use of a moral text-book, by no means regards it as sufficient for all the purposes of moral education. The text-book will furnish moral ideas, truths, and principles; but upon these moral habits and emotions are to be grafted. In the first place, a boy must be so trained, by the constant discipline of school-life, as instinctively to prefer the right. In the second place, a moral taste or sentiment must be created in the youthful mind by the constant association of moral goodness with ideas of beauty and sublimity, by presenting the good in action as the heroic or the noble, and thus kindling an enthusiasm for virtue quite apart from its intellectual recognition as duty. In this regard, he adds, passages from poetry and humane literature in general will be found of greater inspiring force and efficacy than the systematic classification and analysis contained in ethical treatises.

20. That is to say that, in moral education, indirect methods of instruction play a larger part, and are likely to be more efficacious, than direct lessons about the nature of duty and

the classification of virtues. No boy can grow up in respectable society (and it is these classes that we are now considering) without knowing, at least in rough outline, what his duties are. This is a knowledge which is acquired unconsciously, through the mere fact of belonging to a society in which the moral duties, even if not uniformly practised, must at any rate be assiduously preached. The problem is, not to know in what one's duty consists, but how to make duty and virtue attractive; how to create impulses that make for righteousness. This is not helped—in my opinion it is sorely hindered—by prematurely discussing the nature of duty and the grounds of moral obligation. No school-boy ought to be allowed or encouraged to ask, why is this my duty? Such a question belongs to a later stage of mental development: to the school-boy mind the conception of duty should be presented as altogether incapable of analysis. To such a nature the more mysterious the idea of duty, the more absolute will be its authority. This, of course, on the assumption that the sanctions of religion cannot be employed; for, doubtless, the conception of duty as the expression of the will of God carries with it higher authority than any other.

21. Among those who are engaged in education in India, there is in fact a practical consensus of opinion in favour of the indirect teaching of morality. Mr. Tawney, Principal of the Presidency College, believes that biographies of eminent men and interesting episodes of history should be more generally read. He has himself recommended the "Book of Golden Deeds" as a text-book for the Entrance Examination, on the ground that for the young example is better than precept. At the same time he believes that a book of extracts from the various great writers who have dealt with the question of personal conduct, such as is recommended in the 12th paragraph of the Government of India letter, might be compiled with advantage; adding that if some of the extracts were historical or biographical, so much the better. The Principal of the Hooghly College points out that most of the school reading-books contain moral lessons, which can be illustrated and amplified by a good teacher. The Principal of the Patna College observes: "The only way in which, as it seems to me, moral teaching can be given is in what I call the indirect or incidental way." The Principal of the Krishnagar College writes: "There is no classical English work which does not contain ample material for the discussion of all sorts of moral questions, the treatment of which varies the monotony of work, and from its very desultoriness is more attractive to the boys than systematic teaching." The Principal of the (unaided) Jagannath College at Dacca believes that "morality is better infused indirectly and by stealth than directly and by open declaration." The Rector of St. Xavier's College has no great faith in the results expected from a moral text-book. "I should prefer moral lessons to form part of the ordinary readers in the different classes. If the teachers take advantage of these and other passages of the books in use to impress on the minds of their pupils the principles calculated to exert a right influence on the manners and the character, they will produce a more lasting effect." The Inspector of European Schools believes that "a well-selected biographical reader would be much better than a set of abstract rules of conduct;" and in the same sense Mr. Bamford, the Assistant Inspector, writes: "I am unable to discover the value of a moral text-book. A teacher who takes advantage of the little incidents of school-life to encourage honesty, truthfulness, charity, and upright conduct does not require one; and the teacher who fails to make this use of his opportunities would most probably use his special moral text-book as an ordinary school reader." Quotations to the same effect might be multiplied.

The Principal of the Dacca College doubts, however, whether the lessons in morality conveyed in the ordinary English readers are as useful to Indian students as they might be, on account of the difference in social surroundings, and he advocates more extensive recourse to extracts from the Oriental classics and to examples derived from Oriental sources. The same note is struck by other educational officers. The Editor of the *Interpreter*, the organ of the New Dispensation of the Brahmo Somaj, is also of opinion that, in the case of Hindu boys, the lives, not of eminent Europeans, but of eminent Hindus, should be selected. In the case of the former, their motives and the principles of their action are seen through an unfamiliar, and therefore distorting, medium, and the lessons they can teach are ineffectual. "The lives of men like Sakya Muni or Chaitanya, Sankaracharya, or Akbar, or Nanak, may be written. Short lives of great Hebrew, Christian, and Mussulman heroes also could be written. The lives of Raja Ram Mohan Roy, Radha Kanta Deb, Sir Salar Jung, Keshub Chunder Sen, and Dwarka Nath Mitter may be most profitably studied. We do not undervalue the importance of European lives, but want to say that Indian lives can more practically influence Indians." The same writer urges, like others whom I have quoted, that the fundamental fault of moral text-books is that they are too abstract, and that mere rules of conduct are most difficult to apply in the concrete and unforeseen circumstances of life. To be really useful, a moral text-book should be based upon the lives and examples of historical men. This complaint of dullness as a necessary characteristic of any purely moral treatise is urged by others. The Inspector of the Presidency Circle, Rai Radhika Prasanna Mookerjea, Bahadur, is "decidedly of opinion that any book only inculcating morality will be found too dull and

monotonous to be effective;" and the Assistant Inspector of Chota Nagpore says, to the same effect; that "a work consisting of didactic lessons in only one subject is not likely to be read by our young pupils with zest and interest." This criticism seems to me to be perfectly just. Nor do I gather that it is inconsistent with the views put forward in paragraph 12 of the letter of the Government of India. In that passage it is recommended that the moral text-book should contain extracts from great writers, and should thus secure the quality of literary merit—evidently with the view of making it attractive to those who read. But if the choice is to lie between, on the one hand, an ethical treatise of the ordinary formal kind, with illustrations to be supplied by the teacher in order to arouse, so far as in him lies, the attention and interest of his pupils; and on the other, a book of historical or biographical selections from great writers, in which lessons of honour, nobility, and duty are conveyed indirectly and by implication, and the teacher's task is merely to point the moral,—I believe that those who are most familiar with the nature of boys, and who recognise the far readier response which that nature makes to appeals addressed to the imagination and emotions rather than to the judgment, will declare in favour of the latter. I am glad to be able to add that the Syndicate of the Calcutta University have recently commissioned Mr. Tawney, the Principal of the Presidency College, to prepare such a book of selections for the use of candidates for matriculation.

In all this I would not be understood as denying the use of formal ethical treatises. I believe them to be of great use in education, but in the hands of the teacher rather than of the pupil. Works dealing with the psychological aspects of education are of admitted use in enabling the teacher to understand the order of development of the mental faculties and, as a consequence, the right order and succession of studies. In the same way an ethical treatise placed in the hands of the teacher will systematise his knowledge of the moral nature of his pupils, and enable him to speak to them with greater clearness and force on those points of duty which emerge from the lessons of the text-book.

22. In what has preceded I have had chiefly in mind the question of moral instruction in schools,—that is to say, for boys up to the age of 16 or 17. For such scholars, I am of opinion that didactic instruction in the rules and principles of conduct is likely to be either dry and tedious, or else in some degree dangerous; and that moral instruction, to be effective, must be conveyed indirectly, by means of concrete examples that appeal to and impress the imagination. In the case of students of colleges,—that is to say, of young men up to the age of 21 or 22,—different considerations doubtless arise. They are by that time familiar with abstract speculation, and are not repelled—they are even attracted—by inquiries into the nature and authority of conscience, the origin of moral ideas, the formation of character, and the freedom of the will. So clearly has this been recognised, by the Calcutta University at any rate, that the systematic study of mental and moral science is made obligatory on all those who take up the literary course for the B.A. degree,—that is, for 727 out of 928 candidates at the B.A examination of 1888. The prescribed text-books in moral science for pass-students are—on the intuitional theory, Calderwood's *Hand-Book of Moral Philosophy;* and on the experimental or development theory, Bain's *Mental and Moral Science.* Honour-students have in addition to take up Natural Theology alternatively with Pure Logic. Whatever may be thought of the value of Bain's analysis of conscience and duty as a guide for young men, Professor Calderwood's treatise, at any rate, offers an exposition and defence of the intuitional theory of morals, and furnishes a detailed criticism of utilitarianism. It is therefore clear that to more than three fourths of the whole body of B.A.. candidates, a systematic training in moral science and the principles of duty is given; the nature of moral obligation and the authority of conscience being explained on transcendental as well as on utilitarian theories. It will not, I presume, be urged that a text-book or compendium of moral precepts need also be prescribed for students who are thus engaged in a critical analysis of the foundations on which the very notion of moral obligation rests. But, as I have said above, I am by no means satisfied that a critical analysis and dissection of the nature of duty has any very elevating effect upon conduct. The path of duty is not made easier or more attractive to one who knows the different theories that have been held about its origin. Discussions on these points, addressed to the intelligence of college students, may not weaken the sentiment of moral obligation, but I see nothing in them that can strengthen it. It has never been contended, for example, that those students who take up the scientific course for the B.A. degree are men of weaker moral fibre than the rest, even though they have received no systematic instruction in moral science.

23. I have gone at length into this question of direct *versus* indirect moral instruction because it seems to me to touch the root of the whole matter. Moral science is now taught in our Universities as a branch of psychology or mental science in general; and, being taught and studied as a merely intellectual exercise, it does no harm. But bring down such discussions, in however elementary a form, to the school-room (and I hold that if any didactic compendium of moral precepts be enjoined, such discussions cannot be altogether avoided), and the moral atmosphere which the boys breathe is vitally changed. There is no longer that healthy, instinctive, spontaneous doing of the right which marks the frank and honest school-boy;

spontaneity is replaced by a baneful self-consciousness, and, to use a homely phrase, the boy becomes a prig or worse;—at least, I believe, there is danger of this. It is not to direct moral instruction, but much more to the influence of teachers and the discipline of school-life, that I am inclined to look for aid in strengthening and developing the better impulses of school-boys.

24. The influence of a good teacher can hardly be overrated. This fact is fully recognized by the English Commissioners, who, after recommending that definite and systematic instruction in moral duties should form a part of the school course, go on to say that the influence of managers and parents, and "the personal character of the teachers, are looked to for maintaining a high moral standard among the scholars." I have already quoted, from the replies of those who are engaged in education in India, strong expressions of opinion to the same effect It is perhaps another question whether the desired qualities can be imparted by training. The genuine teacher, it has been urged, is born, not made; and the mere passing through a course in a training college will do nothing towards inspiring a man with that enthusiasm without which the teacher's calling is the commonest drudgery. At the best, it is said, a training college gives quickness in imparting knowledge and readiness in enforcing rules of discipline: it does nothing towards enabling a man, if he has not the faculty already, to touch the heart and awaken the conscience of the young. Thus the Principal of Bishop's College points out that as training schools established by Government must be of a non-religious character, their natural tendency would be to produce non-religious teachers—that is to say, teachers inspired with none of that moral and religious enthusiasm which their calling demands. All this may be admitted, and more than this. At a time when, among educated Hindus as a class, the religious faculty, as distinguished from attention to ceremonial observances, is believed to be, if not dead, yet in a state of suspended animation, it may be hopeless to look for spiritual enthusiasm in any class of teachers, whether trained in Government institutions or otherwise. But though we may not be able to secure the highest qualities, should we therefore neglect the means of attaining to other qualities which, if lower, are still desirable? Even if backed by no spiritual fervour, the power which a training college tends to give of speaking promptly and forcibly on the moral questions that arise from time to time out of the incidents of school-life, and of commanding ready obedience to rules of discipline, has a value of its own. The Principal of the General Assembly's Institution puts the matter clearly:—

"The carefully trained teacher, who knows the routine part of his business, and who exercises proper discipline in connection with the secular work in school, is, whether he intends it or not, a moral instructor of a high order . . . Obedience, punctuality, truthfulness, justice, and humanity can all be cultivated and enforced through school discipline, though the names of these virtues be not even mentioned."

To the same purpose writes the Principal of the Doveton College:—

"Once get a body of good men trained to the work, and you will have a better chance of gaining the desired results than by a dozen moral text-books."

25. On these grounds I should be disposed to recommend the establishment of a training school for English teachers desiring appointments in high and middle schools, whether Government or aided. It is unnecessary here to discuss the constitution of the proposed school, or the nature and class of the certificates to be granted. Judged by the experience of Madras and the Punjab, an outlay of not less than ₹1,000 a month would probably be required. At the same time it is necessary to add that the proposal to establish such a school has not met with unqualified approval, especially from the managers of unaided institutions. The Principal of the Tej Narain College at Bhagulpore believes that a teacher gains the requisite knowledge and experience, not from a theoretical course in a training college, but from daily work with a class. The Principal of the City College of Calcutta holds the same view as to the necessity and sufficiency of experience, provided a careful selection has been made in the first instance; and he regards the establishment of training colleges for English teachers as involving a large outlay for doubtful advantages. The Principal of the Jagannath College at Dacca looks upon training colleges as a costly and superfluous piece of machinery: it is by far other means that the teacher, worthy of the name, is to be discovered and prepared for his work. At the bottom of these adverse opinions there may possibly lurk a fear, to which definite expression is given by many writers, that trained teachers will cost more than untrained, and that the adoption of the proposal will enhance the cost of education. The Inspector of the Presidency Circle refers to the fact that the Education Department is already shunned by the most distinguished graduates, because other careers offer higher rewards; and if service in that Department is to be still further handicapped by the necessity of passing through a training college without the prospect of higher salaries, it will become still more unpopular. From this point of view the requirement of a training college certificate from teachers would tend to degrade the standard of education, unless the Government was prepared to sanction a general increase of salaries among its own servants, and, by increasing the scale of grants-in-aid, to enable managers of aided schools to follow a similar course. Even so, no relief would be afforded to managers of unaided schools, in which so large a part of secondary education is carried on.

26. There is an alternative course which is free from these objections. It is that recommended by the Education Commission in the following terms: "That an examination in the principles and practice of teaching be instituted, success in which should hereafter be a condition of permanent employment in any school, Government or aided" (Chapter V, 6). The Commission held that a teacher, in order to become efficient, had much to learn besides the things that he taught; and in particular they set a high value on a preliminary training in practical work with a class. But if, in the absence of training schools for secondary teachers, and still more of practising schools attached to such institutions, opportunities of this kind were wanting, the only practicable alternative was to require from intending teachers some acquaintance with the theory and methods of teaching, as developed in the many works that have been produced on that subject. This is recommended, not as the best plan, but as the second best; and there is no doubt that the course of reading required for the necessary certificate would attract attention to those methods of school management and moral training which a teacher only gradually and painfully acquires while he is learning his work. He would thus enter upon his duties far better equipped for their efficient discharge. The special advantage of this alternative plan would be that we could, without objection, require the certificate from all new teachers, and even from those whose service did not extend beyond (say) three years; making it optional with all other teachers, and notifying that the possession of the certificate would be taken into account in settling promotions. On the whole, therefore, I am inclined to recommend at the outset the institution of an examination rather than the establishment of training schools. It may be found that the former will, in course of time, lead naturally to the latter.

27. Next in importance to the influence of the teacher come the disciplinary rules to which a boy is subject throughout his school-life. The experience of years has gradually built up a school code, at once comprehensive and complete, which, if steadily and honestly enforced, trains the scholar to habits of order, obedience, and truthfulness of a very serviceable kind. Schoolmasters who are really in earnest about maintaining discipline have nothing to learn from us on this point. The drawback is that they are not always in earnest. It has been stated in an earlier paragraph that, while excellent discipline is maintained in nearly all Government schools, serious breaches of discipline being both infrequent and easily dealt with, in many schools under private management a much laxer system prevails, owing to the fact that private managers are practically dependent for their income on the good-will of their pupils. But these conditions have been materially modified of late by the introduction of the "inter-school rules," the object of which is to fix the terms upon which a boy may migrate from school to school. Under these rules he finds that he can no longer set the schoolmaster at defiance; and the latter is now able to keep a tight hand over his pupils. Indeed, the defect that I have come to see in the rules as now framed is that they give the schoolmaster too much power. I have recently been called upon to intervene in several cases in which parents have had great difficulty in removing their sons from school; the headmasters refusing to issue, except on unreasonable terms, the certificates which alone would enable the pupils to be admitted to another school. This, of course, is a matter which can be easily mended; and meanwhile it is satisfactory to know that the transfer rules have greatly strengthened the hands of schoolmasters.

28. It is perhaps unnecessary to dwell on particular points of discipline; but I may mention that the judicious use of the rod is generally commended, provided that the punishment is confined to grave offences, and is inflicted by the headmaster only. These conditions are in accordance with existing orders in Bengal, as explained in paragraph 41 of my report of 1884. Another point worth noticing is a very general consensus of opinion in favour of fines, on the ground that the parent is jointly responsible with the schoolmaster for the behaviour of school-boys, and that fines are the only way of bringing that responsibility home to him. In any case the imposition of a fine keeps him informed of his son's delinquencies. General approval is expressed as to the introduction of conduct registers, provided always that parents can be induced to co-operate with the schoolmaster in supervising the home occupations of school-boys. On that point I may quote the experience of the Principal of the Calcutta Madrassa, who writes as follows: "Quarterly conduct and progress certificates were introduced by me, about two years ago, to be given to those pupils whose guardians cared to be informed of the conduct and progress of their children..... All guardians were informed of the scheme, but only a very few (I believe scarcely half a dozen) expressed any desire to receive the certificates." For a similar instance of indifference on the part of Hindu parents, I may refer to the example cited in paragraph 44 of my earlier report. There is a general objection to the monitorial system, except in connection with boarding establishments, where the appointment of monitors would be of great service in the maintenance of order. In day-schools the system would lead, it is alleged, to espionage and other evils; though it is nevertheless true that, without the formal appointment of monitors, a good head master will always know how to secure the co-operation of the older boys whom he can trust. Lastly, the removal from school of boys who have not reached a certain class by a certain age is deprecated as being opposed to Hindu feeling, and as

injurious to Muhammadans, many of whom enter school late. If big boys are to be removed, let it be for specific offences.

29. There is complete unanimity as to the aid which a well-managed hostel affords to the maintenance of a high standard of conduct out of school-hours. Many are of opinion that residence in a hostel should be compulsory on all who have no responsible guardians in the place. The limitation as to "responsible" guardians is necessary; for an elder boy, himself a student, is often made the guardian of a younger brother, and cases have been known in which two students have been constituted guardians of each other. I mention this in order to show that the requirement that each non-resident student should have a local guardian does not always afford a complete protection against irregular habits. For students of this class a hostel is of the utmost value, both as a guarantee to parents and as a means of imposing the checks that are commonly held to be necessary in the case of those who are still *in statu pupillari*. Mr. Tawney, Principal of the Presidency College, points out that even those boys at English public schools who live with their parents are compelled to be in-doors after certain hours; but such a regulation, which is of the very essence of school discipline in England could obviously not be introduced into India without an unwarrantable interference with the customs of the people. The ordinary discipline of an English college could, however, be enforced without difficulty in the case of students residing in a hostel.

The measures which have been taken by the Government of Bengal to promote the establishment of hostels in connection with colleges and zillah schools have been the subject of frequent reports. I may take this opportunity of mentioning that the Eden Hostel of Calcutta, towards which the public of Bengal have subscribed about ₹60,000, and which is erected on a plot of ground the gift of Government valued at about ₹1,50,000, will be opened for the reception of students on the 1st December next.

30. On the subject of gymnasia, I have little to add to the remarks contained in paragraph 40 of my report of 1884. In a recent letter to Government (No. 44 T.—3331, dated the 29th June 1888) I observed: "Gymnastic classes, at the best, are fitful and intermittent. Their success when started seems to depend, not entirely on the skill and energy of the teacher, but perhaps in an even greater degree on the vigour and aptitude of particular boys; and when these leave the school, the class falls away. . . . . Fresh applications for the establishment of gymnastic classes are still not infrequently received; but very few of them are of long duration." As a result of recent inquiries, I find that in some of the larger colleges the gymnastic classes are fairly permanent and successful, and that an incentive to emulation is occasionally supplied by inter-collegiate matches at cricket and gymnastics. Gymnastic classes have long been attached to the Presidency College of Calcutta and the two connected schools. The nominal attendance is said to be about thirty at each, but there appear to be hardly more than half a dozen regular attendants. These classes are now to be reorganised. In the mofussil colleges much more interest is taken in the gymnastic classes; and it is probable that by a moderate system of prizes (as to which I propose to submit an early report to Government) the success of the classes would be greatly increased. Mr. Tawney is of opinion that such games as cricket and foot-ball, which require the co-operation of many individuals, and therefore tend to develop qualities of great social value, should be chiefly encouraged. The difficulty is that there is no open space large enough for such purposes in the neighbourhood of the Calcutta colleges, though cricket is constantly played by students on the maidan. It may be noticed, as a point of some significance, that nearly all those consulted are opposed to the requirement of any fee for attendance at gymnastic classes.

31. In addition to the foregoing suggestions, which may be regarded as bearing chiefly upon the conditions of school-life, certain others have been made with special reference to the maintenance of discipline and the support of authority in colleges. In regard to them I may say that every Principal has the power of fining or expelling a student, though the latter prerogative is not commonly exercised without reference to higher authority, especially in cases where a large number of students are involved. It may be found inconvenient formally to invest Professors of colleges with similar, if more restricted, powers, though in practice if a student is reported by a Professor to the Principal for fine or suspension, he is fined or suspended as a matter of course. There is one means, however, by which the authority of Professors over their classes can be very greatly strengthened. The regulations of the University require from each candidate for examination in Arts a certificate from the Principal of his college that he has attended a regular course of study for two years. It has been suggested that the certificate should be granted, not for the course of study as a whole, but for each subject which the candidate takes up, by the Professor of that subject. This course is followed in the examinations in Medicine, and it would evidently give the Professer a much firmer control over his class. I shall be ready, if desired, to bring the matter to the notice of the University.

The suggestion that weekly meetings should be held by the Principal and Professor to consider questions of discipline has found little support. Experience shows that the course of

discipline in colleges may roll on smoothly and uninterruptedly for years (as it has in Bengal colleges since 1884), thus affording no material for discussion. The violent and unpremeditated outbreaks to which I have referred in an earlier paragraph are of a quite exceptional character, and no remedy against them is apparently to be found in such periodical meetings as have been suggested.

From Sir Alfred Croft, K.C.I.E., Director of Public Instruction, Bengal, to the Secretary to the Government of Bengal, General Department,—No. 255, dated Calcutta, the 15th January 1889.

In reference to the statement made in paragraph 21 of my letter No. 105 T., dated the 28th October 1888, on the subject of moral training in schools, to the effect that Mr. Tawney, Principal of the Presidency College, had been requested by the University to prepare a book of selections for the use of candidates for matriculation, I have the honour to state that the following instructions have been given by the Syndicate to Mr. Tawney:—

(1) that at least three fourths of the book should consist of prose taken from authors of the present century;

(2) that at least one half of the prose portion should consist of extracts having a direct bearing on conduct, either by way of precept or example;

(3) that a similar principle be, as far as possible, kept in view in the poetical selections.

From W. C. Benett, Esq., Secretary to Government, N.-W. Provinces and Oudh, Educational Department, to the Secretary to the Government of India, Home Department,—No. $\frac{909E.}{III-208-6}$, dated Naini Tal, 18th July 1888.

I am directed to acknowledge the receipt of your letter No. 10—385, dated 31st December 1887, on the subjects of discipline and moral training in schools and colleges; and in reply to submit the following remarks for the consideration of His Excellency the Governor General in Council.

2. In view of the large place which was formerly given to religious teaching at indigenous schools, it is suggested that encouragement should be given to aided schools and colleges in which that form of instruction is prominently recognized. The only institutions of this class at present existing in these Provinces are the missionary schools for Christian boys and girls. There are also a few schools which are purely Hindu, and the Muhammadan religion is a recognized part of the teaching at the Aligarh College. All these institutions already receive so much encouragement from Government as the rules for the distribution of the grant-in-aid allow. But the general introduction of a system of education at separate schools of the members of the different religious denominations, without which religious instruction could hardly form a part of the educational course, appears to this Government to be likely to intensify religious differences, which are already a source of some difficulty to the administration, and to strengthen prejudices which are inconsistent with the intellectual progress of the country. Moreover, it would be unacceptable to the people themselves, who would not improbably regard it as designed to foster their sectarian dissensions, and who, in these Provinces at least, look with some suspicion on any interference in this direction. Any attempt on the part of Government to interest itself actively in religious instruction would almost certainly be misconstrued, and might give rise to serious political difficulties. On the connected subject of the introduction of a "moral text-book," I am to invite attention to the remarks already communicated in paragraph 23 of the letter from this Government, No. $\frac{898E.}{III-3-10}$, dated 9th July 1884. In the opinion therein recorded by his predecessor, Sir Auckland Colvin concurs, and is opposed to the introduction of such a text-book. The only lessons in morality which are likely to have a practical effect on a boy's conduct in after-life are, in his judgment, those which are taught him at home during his childhood, and which are received by him from observation of his daily surroundings and the tone of the society in which he grows up. His Honour sees no sufficient ground for believing that their salutary influence will be strengthened by instruction in the principles of natural religion or natural morality as laid bare in the fleshless skeletons of moral text-books, proficiency in which may enable boys to trace the articulations, but never to construct for themselves a living semblance of a higher moral existence. The difficulties of composing suitable moral text-books for the use of children of Eastern origin would be far greater than in the case of the children of English race whose minds, dispositions, and sympathies are cast in a kindred mould to that of their teachers, and whose daily life is passed among scenes and in societies where the value attached to the observance of morality, in its several forms, is brought home to them more impressively than in India. It is probable that the greater part of the Muhammadan community would still agree with the *dictum* attributed to the Caliph, Omar, and would hold that moral text-books are "either in conformity with the word of God, or they are not. If they are, that word is sufficient without them; if they are not, they ought to be destroyed."

3. It is possible that the question of discipline may be of greater urgency elsewhere than it is in these Provinces, where the boys are as a rule studious and still amenable to the influence

of their masters. Especial attention is paid to the subject by the Inspectors, and no difficulties in connection with it have arisen. Sir Auckland Colvin is not inclined to think that the system of imposition of fines for breaches of discipline need be discarded in favour of punishment inflicted by means of tasks, deprivation of privileges, a judicious use of the rod, and expulsion. It has been the natural outgrowth of circumstances, and has been found an effective method of punishing the offence of absence without leave, for which purpose it is mainly employed. It is probable that if entrance into Government service were to be made conditional on the possession of a prescribed "discipline" qualification obtained in the several schools attended, a strong inducement to good behaviour would be provided for students in our vernacular schools. But any discipline of boys at school merely reproduces in their sphere the general rebound from the unquestioning habits of discipline and obedience engendered by centuries of Oriental rule and the growth of indifference to authority which, the Lieutenant-Governor sees ground for apprehending, is increasing with the growth of our more liberal English rule in India among the adult population. In a draft Code for Anglo-vernacular schools now before the Government, a special grant for discipline has been provided, with the purpose of enabling Inspectors to give a proper value to this feature in the training of their pupils; and the point will be more particularly considered in connection with the final revision which the Code is now undergoing.

4. Some account has already been given in this Government's letter No. $\frac{757E.}{III-3}$ of July 8th, 1887, to your address, of the steps which have been taken in these Provinces to provide a safeguard, by the enactment of inter-school rules, against the injury to discipline and the lowering of the tone of education which might probably result from excessive competition. The rules have been accepted by all aided schools and colleges, and have materially assisted the masters and Professors in maintaining discipline. Among the institutions under the direct control of Government, they are in force at all colleges and district schools, and it is proposed to extend them, with such modifications as may be found necessary, to schools of all classes. The Syndicate of the Allahabad University will be asked to consider the propriety of making their adoption a necessary condition for affiliation.

5. The suggestion for the establishment of boarding-houses in connection with schools has already been carried out. Every district school and college in the North-Western Provinces and Oudh has such an institution attached to it, and they are all full. His Honour is not in favour of tahsili schools being provided with boarding-houses, for he is not satisfied that in the outlying towns where tahsilis are situate they are properly supervised. The question of physical education has been considered by a conference of Educational Officers, and their recommendations will, it is expected, shortly be laid before the Government. The Lieutenant-Governor fully recognizes the use of manly games and exercises in correcting the results of a merely intellectual training, and will consider with favour any practicable proposals for adding in this direction to the at present somewhat one-sided system of education. Games are very generally practised, at present, in connection with the boarding-houses.

6. I am to notice briefly the remaining suggestions made in your letter under reply:—

Training Schools and Colleges.—It was pointed out in the letter to which I have had occasion to refer above that in these Provinces systematic attention has always been paid to the training of teachers, that a very large proportion of the masters are certificated, and that the machinery already in existence only requires to be developed by additional expenditure on teachers and buildings to provide for all requirements. The institutions now in existence do not, however, make adequate provision for the training of masters at the higher classes of schools, and the Director of Public Instruction has been requested to submit proposals for the establishment at a moderate cost of a central institution for this purpose. He has also been asked to consider and report on the question of engaging, for limited periods or otherwise, trained head masters from England for a few of the leading schools.

Good-conduct Registers.—Sir Auckland Colvin concurs with the suggestions made on this subject, and measures will be taken for enforcing them.

Monitors.—A trial will be made in selected schools of the proposal to appoint monitors for the purpose of aiding in the maintenance of discipline. It is, however, doubtful whether the system is suited in all respects to the character of native boys.

Superannuation.—It is suggested that youths who remain in school at an advanced age without rising beyond the lower classes should be excluded from the school. In the village schools it has been necessary to introduce a rule striking off the names of scholars who do not get promotion after a certain fixed period; the rule gives ample time and is an elastic one. No such rule, however, has as yet been applied to district schools, nor has any need for it arisen. A register is maintained showing the progress of each boy through the school, and this is carefully scrutinized by the Inspector at every visit, and such youths as those referred to above are not overlooked. All that seems necessary is to call the attention of Inspectors to the cases in question, and to instruct them to order the removal of such boys where it seems

expedient. Practically this is done to some extent already; but the Inspectors will now be given the support of a departmental rule.

Authority of Principals and Professors.—Three rules are suggested under this head. As to the first, the Principals already discuss with Professors questions of discipline, and the advantage of requiring them to meet once a week seems to His Honour questionable. If the Principal works harmoniously with his Professors, they govern the college as a sort of corporate body; if he does not, the attempt to make discordant elements work harmoniously, by giving the Principal a council consisting of his Professors, would probably increase friction. Sir Auckland Colvin would rather support, for purposes of discipline, the autocracy of the Principal than introduce a college council. In respect to the second suggestion, I am to state that the Principals have already the power of ordering the expulsion of a student and of fining him for disorderly conduct. In regard to the third suggestion, the necessity of permitting a Professor to fine or suspend a pupil without reference to the Principal hardly seems to be proved, and the double authority is objectionable. Sir Auckland Colvin would prefer to deal with this last suggestion as occasion may arise hereafter.

From COLONEL W. R. M. HOLROYD, Under-Secretary to the Government of the Punjab, $\frac{\text{Home}}{\text{Education}}$ Department to the Secretary to the Government of India, Home Department, No. 146, dated Lahore, 25th July 1888.

I am desired to acknowledge the receipt of your letter No. 10-386, dated 31st December 1887, on the subject of discipline and moral training in schools and colleges, and to inform you that the letter in question was referred, for opinion, to the General Educational Conference, which met at Lahore on the 24th of April last.

2. The whole question was discussed in detail by that body, whose recommendations have been laid before the Lieutenant-Governor. These recommendations have been fully considered by His Honour; and I am instructed to forward a copy of a Resolution, No. 144, dated 25th July 1888, on the proceedings of the Conference, and to call your attention to paragraphs 4 to 42, in which the subject of discipline and moral and physical training is dealt with.

3. It will be seen from this Resolution that measures are in progress which are calculated to give effect to the views entertained by the Government of India on this important question.

Proceedings of the Honourable the Lieutenant-Governor of the Punjab, Home (Educational) Department,—No. 144, dated 20th July 1888.

Read—

Proceedings of the General Educational Conference held at Lahore in the months of April and May 1888.

Letter No. 10—386, dated 31st December 1887, from the Secretary to the Government of India, Home (Educational) Department, to the Secretary to the Government of the Punjab.

Read also—

Proceedings of the General Educational Conference held in April and May 1887.

RESOLUTION.—The Third Annual Meeting of the General Educational Conference was held at Lahore on the 24th April 1888 and continued its sittings, with an interval of one day on Sunday, until the 2nd May. It was attended by the members whose names are noted in the margin, and, during the discussion of matters relating to female education, by Mrs. Steel, a lady who has done much for the improvement of girls' schools in the Province.

1. Colonel W. R. M. Holroyd, Director of Public Instruction, *in the Chair.*
2. The Rev. Dr. C. W. W. Forman, M.A., D.D.
3. The Rev. J. McKee, M.A.
4. The Rev. H. U. Weitbrecht, M.A.
5. The Rev. A. G. Norman, M.A.
6. J. Sime, Esq., M.A.
7. E. S. Robertson, Esq., M.A., Offg. Principal, Government College, Lahore.
8. T. C. Lewis, Esq., M.A., Offg. Inspector of Schools.
9. Lála Piyáre Lál, Inspector of Schools.
10. F. H. Cope, Esq., M.A., } Offg. Inspector of Schools.
11. Lála Ságar Chand, B.A., }
12. Maulavi Muhammad Yúsuf Ali Khán, Assistant Inspector of Schools.
13. Bábu Harí Singh, }
14. Bábu Jai Gopál Singh, }
15. Lála Thákur Dás, B.A., } Assistant Inspector of Schools.
16. Bábu Pír Baksh, }
17. Lála Dyá Rám, }
18. Lála Nand Kishor, B.A., }
19. M. Muhammad Ikrámullah Khán.
20. Khwája Yúsuf Shah.
21. Dr. Rahím Khán, Khán Bahádur.
22. Bábu I. C. Singha.
23. Munshi Muharram Ali, Chishti.
24. Bábu Prosunno Kumár Basu, M.A.
25. Lála Dwárka Dás, M.A.
26. W. Bell, Esq., M.A., Professor, Government College, Lahore.
27. H. E. Perkins, Esq.
28. Mrs. W. H. Steel.

2. The subjects discussed by the Conference may be arranged under the following main heads :—

(1) Moral training and discipline in schools and colleges, and the promotion of games and gymnastic exercises.

(2) Technical and scientific instruction and drawing in schools for general education, and scholarships in technical schools.

(3) Draft chapter on inspection.
(4) Miscellaneous questions, *viz.*:—
  (*a*) Slight modification of rule regarding staff grants.
  (*b*) Free students and students on half fees.
  (*c*) Students on completion of prescribed courses may appear at Entrance and Middle School Examinations.
  (*d*) Petitions from subordinate Teachers of Board Schools.
  (*e*) Modification in authorized holidays.
  (*f*) A minimum of six scholars required to constitute a school.
  (*g*) Suggestions to University regarding Entrance and Middle School Examinations.
  (*h*) Proposal to make University scholarships tenable in Native States.
(5) Terminology in scientific and mathematical books in the vernacular.
(6) Female education—
  (*a*) Middle Standard Examination for native girls.
  (*b*) Course of study in the Middle Department of girls' schools.
  (*c*) Teachers' certificates.
  (*d*) Staff grants.
  (*e*) Normal schools and classes.
  (*f*) Grants for needlework.
  (*g*) Scholarships in Primary Departments.
  (*h*) Bedi Khem Singh's schools.
(7) Slight changes in various Articles of the Code.

3. The Lieutenant-Governor is much indebted to the members of the Conference for the care and attention that they have devoted to the consideration of these questions; and His Honour is glad to state that he concurs in most cases with the conclusions at which they have arrived, though he has not been able in every instance to accept their recommendations without modification.

4. A letter from the Government of India, No. 10—386, dated 31st December 1887, on the subject of moral training and discipline in schools and colleges, was considered by the Conference, who recognized the very great importance of this subject and recorded a unanimous opinion that some action should be taken in the matter. The various proposals contained in the letter were then discussed in the order in which they are therein set forth.

5. The first question that came under discussion was the following:—

Is it desirable that rules defining the conditions under which pupils shall be allowed to pass from one school to another should be laid down by Government and made compulsory in the case of all Government, Board, and Aided Schools for general education?

On this subject the Education Commission recorded the following observations:—

"*Inter-school Rules.*—There are other ways in which the mutual relations of schools need to be regulated with care. In towns where there are several schools—and it is only in them that competition need be considered—there is a danger of discipline being injured and the tone of education lowered by too keen a competition for pupils. The desire also that pupils commonly feel to be placed in the highest class they can get admitted to causes considerable danger of their changing their schools so often that steady progress is greatly interfered with. This danger is recognized and some provision made against it in all provinces; but . . . . . the weak point of all the arrangements at present in force is that they are voluntary or semi-voluntary, and that thus a new manager or head master who does not feel himself bound by the engagements of his predecessor may introduce confusion at any time. . . . . Thus the hold of all the head masters upon their pupils is relaxed, and discipline suffers. It would obviate these dangers if all institutions connected in any way with the Department could be brought to accept a definite set of rules. . . . . The gain in teaching lessons of steadiness and perseverance to pupils and in improving discipline would be very great. Also—what we value even more—the enforcement of such rules would draw schools under all kinds of management closer together, would make their relations with the Department more intimate, and would tend powerfully to develop the feeling that all schools are working for a common end, and should have no rivalry except in promoting the interest of the entire community. We therefore recommend *that managers of schools in competition be invited by the Department to agree to rules providing, as far as the circumstances of the locality allow, (1) that, except at specified times, a pupil of one school be not admitted to another without a certificate from his previous school; (2) that any fees due to that school have been paid; and (3) that he do not obtain promotion to a higher class by changing his school.*"

On this the Government of India comment as follows:—

"The adoption of rules defining the conditions under which pupils should be allowed to pass from one school to another is, it is understood, in accordance with the practice observed by all schools of high repute in England, and the Governor General in Council has no doubt that great good would follow the introduction in India generally of a well-devised system of rules to that end. The Government of India is aware that in Madras, Bengal, and the North-Western Provinces such a system of rules is now largely enforced, and he understands that where enforced the system is working well; but he has reason to fear that, even in the provinces named, many head masters of schools, which have to compete with each other, are more careful to attract pupils by indulgence than to subject them to discipline of which they do not understand the tonic value. It

seems, therefore, expedient that measures should be taken to extend the system to all schools in all provinces aided or supported by public funds as a condition of the continuance of such aid, and to move the Senates of the Universities to use the influence at their command to procure its adoption in schools and colleges which do not receive aid from Government."

6. In the Punjab such rules are often adopted by mutual agreement amongst the heads of educational institutions in the same town; but it was felt that something more was required, and the Conference agreed unanimously that measures should be taken, as suggested by the Government of India, to extend the system to all schools aided or supported by public funds, as a condition of the continuance of such aid; and the adoption of the following rules was accordingly recommended:—

"That a pupil of one school be not admitted to another—

"(1) without a certificate from his previous school;

"(2) unless the fees, &c., due to that school have been paid; and

"(3) except on condition that he be not promoted to a higher class by changing his school:

"Subject to the proviso that—

"Leaving certificates be given as a matter of course to boys of good character who wish to change their school at the termination of the course of reading in any department of the school; and at other times for good reason shown; and that—

"In case a certificate is refused on what seem insufficient grounds, any pupil may be admitted on the recommendation of the Inspector.

"The certificate shall be withheld from boys of bad character.

"Applications for certificates shall in every case be made in writing by the parents or guardians of the boy; and if a certificate is refused, the reason for such refusal shall be stated on the application in writing.

"The Head Master or Manager shall be free to admit to his school without a certificate any boy who has not been at school for six months."

It was further recommended that the form of the leaving certificate should be as follows:—

"This is to certfy that , son of , who has attended until 188 the class of the department of the School, has paid all fees, fines and other money due to the school, and is allowed on this date to withdraw his name.

Dated *Head Master.*"

7. A Sub-Committee was appointed to consider the expediency of recommending that the Local Government should, in conformity with the suggestion of the Government of India, move the Punjab University to use the influence at its command to procure the adoption of these rules in schools and colleges which do not receive aid from Government. The report of this Sub-Committee, which runs as follows, was accepted by the Conference:—

"With regard to the introduction of inter-school rules in schools and colleges which do not receive aid from Government, the Government of India thought it expedient to move the Senates of the Universities to use their influence in favour of this.

"In the Punjab these schools and colleges are few in number, and the question of the extension of the rules adopted for Government, Board, and Aided Schools is therefore of proportionately small importance in this Province.

"Further, owing to the constitution of the Punjab University, particularly the admission of private students to all its examinations, and the absence of any provision for the affiliation of schools and colleges, the influence actually at the command of the Senate over educational institutions is more restricted than is the case with other Universities in India.

"Under these circumstances it appears that the utmost that can be done is, as suggested by the Education Commission, that Government should invite the managers of such schools and colleges to agree to the rules adopted for Board and Aided Schools. And in the opinion of the Sub-Committee it is not necessary to urge any more decisive action on the Senate of the Punjab University with regard to this matter."

8. The above recommendations are approved by His Honour the Lieutenant-Governor. The rules recommended by the Conference will be embodied in the Punjab Education Code, and managers of unaided schools and colleges will be invited to adopt them.

9. The second question that came before the Conference in connection with the letter of the Government of India was the provision of playgrounds and gymnasia, and the expediency of introducing generally a system of marks and prizes for proficiency in gymnastics and field games.

On this subject the letter of the Government of India contains the following remarks:—

"In regard to the provision of playgrounds and gymnasia, experience in other countries has shown that, not only are they useful in engaging the attention of boys out of school-hours, but that they have a direct bearing on the formation of a manly type of character. In some Indian provinces, wherever gymnastics and field games, such as cricket, have been introduced, students have shown great aptitude for those exercises, and there is ground for hope that their recognition as part of a regular course of school training may render the pursuit of them even more popular than it is at present, and effect an improvement in the physique of the rising generation. In order to stimulate proficiency in such exercises, it seems to be well worth considering whether a system of marks and prizes for efficiency in gymnastics should not be everywhere introduced.

"In regard to the provision of playgrounds, the action of the Government must of course be limited by financial considerations; but it may be reasonably hoped that in this matter private liberality will not cease to

supplement the deficiencies of educational funds. The Government Gazettes bear frequent testimony to the public spirit which finds expression in founding and endowing schools. The foundation and endowment of playgrounds and gymnasia are objects no less worthy of public beneficence."

10. There is no part of India in which cricket is played with greater ardour than in the Punjab, where it may be said to have become almost a national game, and frequent matches are held. Considerable attention also is given to gymnastics. It is laid down in the Code that a set time shall be fixed in every boys' school for games and gymnastics. In many schools a teacher of gymnastics is employed; and in some districts there is a district instructor who trains monitors to give instruction in gymnastics when no regular teacher is employed. It is time, however, that a systematic and comprehensive scheme should be introduced.

11. At the Conference held in 1887 the question came under consideration, and certain recommendations were placed on record. The late Conference appointed a Sub-Committee to draw up definite courses in gymnastics of the kind contemplated in the previous year; and this Sub-Committee was requested also to suggest rules regarding the provision of playgrounds and gymnasia, and the award of prizes for proficiency in gymnastics at stated periods on some systematic principle.

12. The Sub-Committee offered no specific recommendation with regard to the provision of playgounds and gymnasia. Some schools have excellent playgrounds attached to them and it often happens that suitable ground in the neighbourhood is available for the use of the boys; but there are many cases in which there is no provision of the kind. Local bodies are expected to provide simple gymnastic apparatus for secondary schools, and, where possible, for primary schools; but much still remains to be done in this respect. The attention of all district officers will be directed to this subject, and they will be requested to urge upon local bodies the importance of providing suitable playgrounds and gymnasia in all cases, and to suggest that subscriptions should be invited in cases where adequate provision has not been already made and cannot be made at present from district or municipal funds.

13. The Sub-Committee submitted a report which was adopted by the Conference and forms an annexure (Appendix A) to this Resolution.

They recommended that there should be four distinct courses, for each of which certificates should be awarded. Of these the highest would be open to students of training institutions and of high department; the second to students of training institutions and high and middle departments; the third to students of high and middle departments; and the fourth to students of any school department.

14. They indicated in a general way what they would propose to include in each course; and they recommended the preparation of an illustrated manual to be published both in English and in the vernacular for the guidance of pupils and instructors.

15. The gymnastic examinations would be open to students only, except in the case of the highest examination, which would be open to outsiders also on certain conditions, including the payment of a fee.

16. The Sub-Committee further recommended that cricket tournaments or matches in which the principal schools should take place, such as are held at present in some circles, should be extended to every circle of the province; and that in connection with these cricket tournaments an athletic tournament also should be held annually in each circle. They suggested that local bodies and private individuals should be asked to subscribe to meet the expenses; that every competitor should pay a small fee; and that prizes and badges should be awarded, and a trophy to be held for the year by the school victorious in the greatest number of important contests. Some other suggestions were offered regarding the arrangements suitable for these tournaments.

17. The Conference, whilst accepting these proposals, recommended that unaided schools open to inspection and recognized by the Department as efficient should be admitted to the tournaments.

18. The Sub-Committee further considered that the whole staff of a school should interest themselves in the physical education of the pupils, that an Assistant Master should march each class to the place of instruction and superintend the exercises, and that all movements of classes from one room to another should be carried out with military precision.

19. The Director of Public Instruction will be requested to move the Text-Book Committee to take immediate steps for the preparation of a manual of gymnastic exercises of the nature contemplated. His Honour is disposed to think that there should be distinct courses for the primary, the middle, and the high departments; that at the annual examination boys should be allowed to present themselves for examination in gymnastics; and that to those who are successful certificates should be awarded. These courses would follow the general lines laid down by the Sub-Committee. Where facilities exist, active boys in primary and middle

departments might be allowed to go beyond the courses prescribed for these departments. Students of normal schools, who will, when the system is in full working order, have completed the middle course in gymnastics before joining, might be put through the high course, and be held eligible for certificates on showing their proficiency in the high course and their ability to give instruction in the middle course. In like manner, students of the central training college, who will have completed the high course before joining that institution, might be eligible for certificates on showing proficiency in a somewhat extended course and ability to give instruction in the middle and high courses. Outsiders desirous of becoming teachers of gymnastics might be admitted to the normal school and the training college examinations on certain conditions.

20. It seems desirable that the system of cricket tournaments should, if possible, be so extended as to enable the principal schools of all parts of the province to take part in them, and they should be under the general direction of the Inspector in whose circle they are held. It appears doubtful, however, whether a separate tournament for each circle is necessary. The large schools of the Jullundur Circle, for example, would probably prefer to take part in the annual tournament at Amritsar. On this point the Director of Public Instruction will be requested to consult further with Inspectors of Schools.

21. The proposal to hold athletic tournaments is a good one; but His Honour believes that they would have a much wider influence, and that it would be much more easy to make the necessary arrangements, if one meeting were held in each district immediately after the annual inspection. All boys who had passed the required examination in gymnastics might be allowed to compete in running, jumping, and in various kinds of native games; and prizes might be awarded to the successful competitors. Such meetings have been held from time to time in some districts with great success; and they are generally very popular amongst the native gentlemen of the district and the headmen of villages.

22. All tournaments and matches should be open alike to Government, Board, and aided institutions and to unaided institutions open to inspection and recognized by the Department as efficient.

The suggestions of the Sub-Committee as to the part to be taken by the school staff in the promotion of physical education are approved and will be embodied in the Code.

23. The third question discussed by the Conference in connection with the Government of India letter was "the provision of efficient training schools and colleges for teachers and the employment as teachers of those only who have given satisfaction during a course of training." It is stated in the letter that "His Excellency in Council is afraid that in recent times the importance of the careful selection of teachers has not been always fully appreciated; and that in public schools the character of the head of the school with respect to the healthy influence which he is likely to exercise over the boys and his power of moulding their character is not, as it should be, regarded as a most essential qualification for the post. His Excellency in Council also fears that the facilities for training teachers for the various classes of schools have not received in some provinces that measure of attention which the subject so well deserves, and that grants-in-aid are sometimes given to schools managed by other than well-qualified teachers."

24. The first training college established in India for masters of secondary schools is the Central Training College at Lahore. Recently the normal schools for primary education have been extended and improved, and the number of stipendiary students attending them has been largely increased. No one can now obtain permanent employment in any Board school, whether secondary or primary, who does not hold a teacher's certificate. In aided schools maintenance grants are of three kinds—attendance grants, instruction grants given on the results of public examinations, and staff grants, which represent a certain portion of the salaries of certificated teachers. The strongest inducement therefore is held out to aided schools to employ certificated teachers.

25. With reference to this subject the Conference passed the following resolution:—

"That the Conference, while recognizing what has already been done in this direction in the Punjab, would urge the Education Department to lay great stress on the necessity of care in the selection of the teaching staff of Training Colleges and Normal Schools, and the exercise of personal influence on the pupils, both in and out of school-hours, by the teachers, and it recommends that as far as possible, rules calculated to promote this object should be inserted in the Code."

Rules of the character suggested by the Conference will be inserted in the chapter on Training Institutions which is now about to be added to the Code.

26. The fourth question that came under consideration was "the extension of a system of education having a direct bearing upon personal conduct."

With regard to religious instruction, some of the native members expressed a wish that the vote of the Conference should be taken as to the advisability of permitting or prohibiting religious instruction in Board schools out of school hours, and it was proposed that—

"Religious instruction should be permitted in Board schools out of school-hours, if local circumstances allow, in accordance with the established principles referred to in the Government of India letter."

This proposal was lost; but the President brought to the notice of the Conference, that as it is affirmed in the Government of India letter that, even in schools supported by the State, something in the way of religious instruction can be effected out of school-hours, in accordance with established principles, it was improbable that the Local Government would be prepared to prohibit religious instruction altogether in Board schools out of school-hours. On the assumption that this view is correct, he thought it desirable that the Conference should consider the expediency of modifying the existing rule with the view of removing all ambiguity on the subject.

After a long discussion, the Conference recommended that to Article 291 of the Code, in which it is laid down that "no religious instruction can be given in any Board school," the words "except out of school-hours" and the following clauses should be added :—

"If religious instruction is given within the school premises out of school-hours, it must be imparted in accordance with rules laid down by the local body, who will be held responsible for making arrangements that will be agreeable to all sections of the community.

"Such instruction shall be given to no scholar attending a Board school within the premises of that school unless at the express request of the parents or guardians of the scholars.

"In no case shall any teacher employed in a Board school be required to give religious instruction without his consent; nor shall any charge on account of religious instruction be paid from public funds."

His Honour the Lieutenant-Governor has no objections to the proposed amendment, and the Article as now revised will be inserted in the next edition of the Code.

27. With regard to moral instruction the following resolutions were adopted : —

"The Conference is of opinion that, as provided in a resolution of the Punjab Text-Book Committee, mora instruction in primary schools should be conveyed through the medium of the Readers, both English and vernacular.

"That the same plan that has been approved in the primary department should be continued in the middle department, and that it is not desirable that a special work of moral instruction be used at this stage.

"That the same plan be adopted in the high department in regard to moral lessons in the Readers that has been approved for the middle and primary departments, with the addition of a moral text-book dealing with virtues and duties and illustrated extensively with moral stories, and that in the compilation of this work extracts from great writers be introduced as far as practicable.

"In the opinion of the Conference there is no objection to the introduction, in the moral text-book that may be prescribed for the high department, of extracts from the sacred writings of various religions, provided that they contain nothing which can prove objectionable to the feelings of persons of any religion.

"With reference to the remark of the Government of India that the establishment of select school libraries of choice books may have a good effect in providing the boys with wholesome general literature, the Conference is of opinion that the attention of the Text-Book Committee should be drawn to the expediency of recommending books of this description for school libraries.

"It was pointed out that, in connection with the examinations in Urdu for which no text-book is appointed, it was not uncommon for teachers to recommend pupils to read books that are morally injurious for the sake of their literary style. It was resolved that this Conference desires to recommend to the Punjab University authorities the preparation of suitable Urdu courses for the Middle School and Entrance Examinations, and that Examiners be requested not to select passages for examination papers from books which have an immora tendency."

The recommendations contained in the foregoing resolutions have been accepted by His Honour the Lieutenant-Governor; and the Punjab Text-Book Committee and the Punjab University will be addressed on the subject.

28. With regard to the wish of the Government of India, expressed in paragraph 13 of their letter, that the teaching and discipline in schools should be such as to exert a right influence on the manners, the conduct, and the character of the scholars, the Conference was of opinion that the matter should be brought prominently to the notice of the managers and teachers of schools, and that it should be an instruction to Inspectors of Schools to give special attention to this all-important part of their duties. Inspectors should impress upon both managers and teachers their great responsibility in this matter; they should express their special approbation of all schools where a high moral tone is maintained; and they should not fail equally to show their disapprobation where the discipline is low. In the latter case, Inspectors should warn the managers and teachers, and if improvement should not be apparent at the next annual inspection, penalties should be unhesitatingly recommended, which in the case of aided schools would be a reduction of the grant.

This proposal is approved by His Honour, and rules to the above effect will be embodied in the Punjab Education Code in the chapter on Inspection.

29. The fifth question that came before the Conference was "the repression of breaches of discipline in accordance with certain well-defined rules," and the following resolution was passed :—

"With regard to paragraph 14 of the Government of India letter in which the subject of school punishment is discussed, the Conference desires to state that the rules on this subject applicable to Board schools were very fully considered by the Conference last year, and the Conference is of opinion that the rules then adopted fully meet the requirements of Board schools. The same rules are very largely followed in aided schools, but the Conference does not consider it desirable to make the rules compulsory in the case of such institutions."

Sir James Lyall concurs in the views expressed in the foregoing resolution.

30. The sixth question that came under consideration was the introduction of conduct registers and the award of prizes for good conduct. A Sub-Committee was appointed to report on the whole question, which was subsequently discussed at length by the Conference.

The Conference agreed that prizes for good conduct should not be awarded in any case; but they made the following recommendations that are calculated to secure the object in view :—

"That certificates be given at the end of the year to all who have not been absent from more than ten school meetings throughout the whole year, except for attendance at public examinations, provided that their conduct has been satisfactory.

"That prizes be given to boys of the highest class of the middle, the upper primary and the lower primary departments, who have gained attendance certificates during the year up to a limit of 10 per cent. on the number of boys in the class, the award being determined by the number of attendances during the year.

"That the Conference considers these certificates and prizes to be of such a kind that Government officers in filling up appointments should attach great importance to them."

It was agreed that the form of the certificate should be as follows :—

"*Attendance Certificate.*

"_____School.

"_____Department _____Class.

"I hereby certify that son of has attended meetings out of during the school year ending on the and that his conduct has been

Head Master.

"Counterfoil—

Department Class

Name of pupil.

Father's name.

Number of school meetings attended out of . Conduct

As regards good-conduct registers, the following resolution was passed :—

"That in view of the rules regarding discipline which already exist in the Punjab Education Code, and in view of the proposals of this Conference, the Conference agrees that it is unnecessary to keep good-conduct registers in schools, and that it will be sufficient if every grave offence on the part of any pupil is immediately reported to his parent or guardian."

Rules in accordance with the recommendations contained in the above resolutions will be embodied in the next edition of the Education Code.

31. With regard to the suggestion contained in paragraph 15 of the Government of India letter, to the effect that each class of every school should appear periodically before the head master, the Conference was of opinion that this object is sufficiently provided for by Articles 311 and 335 of the Punjab Education Code, and in this view His Honour concurs. These articles are given below :—

"*Article 311.*—Each department of the school (for definition of 'department' see Article 27 of this Code) may be placed under the charge of a teacher selected for the duty by the head master. A teacher so selected shall be responsible for the due management of the department.

"NOTE.—This is not intended to relieve the head master of the general supervision of the whole school.

"*Article 335.*—The head master is expected to keep himself acquainted with the working of all the teachers and classes. To this end the three higher classes, *viz.*, the 3rd, 4th, and 5th of the secondary department, should undergo a written examination in one or more subjects, at least once a fortnight, after the expiration of three months from the beginning of the school year. At these examinations the subjects should be so distributed that all may come under review at least four times during the school year. In the case of every house-examination the answer papers, after correction, together with a copy of the question papers, shall be submitted to the head master, who shall record the results in a book kept for the purpose. The other classes should be examined orally from time to time, and those not presenting candidates for the upper and lower primary examinations should be formally examined by the head master at the close of the school year."

32. The sixth question for consideration was "the extension of the hostel or boarding-house system to the fullest extent that the public finances or private liberality will permit."

In connection with this question a proposal was made, that out-station students, attending a school to which a boarding-house is attached, should live in the boarding-house, provided that accommodation is available, unless they are living with relatives or friends of their parents or guardians and are considered by the head master to be under healthy influences. This proposal was lost and, considering how very widely the boarding-house system has extended in this Province and the different conditions that prevail in different places, it might perhaps be inexpedient to lay down a general rule of this kind, at least in the first instance. His Honour thinks it desirable, however, that local bodies should have the option of enforcing the rule proposed, and provision will be made accordingly in the chapter on Boarding-houses in the next edition of the Code.

33. Under Article 235 of the Code, "a boarding-house attached to an aided school may claim a grant-in-aid, provided the number of out-station pupils is not less than ten." To this, as recommended by the Conference, the following words will be added :—

"and that a proper building be provided and evidence be given to the satisfaction of the Inspector that efficient superintendence will be maintained."

34. It has further been decided, in accordance with a recommendation of the Conference, to modify Article 237 of the Code regarding the appointment of a Superintendent, and to insert another Article immediately after Article 237. The two Articles will then read thus:—

"Every public boarding-house shall be placed under a Superintendent of suitable age and character, to be appointed in the case of schools by the head master, subject to the approval of the local body concerned, and in the case of colleges by the Principal of the institution to which the boarding-house is attached. The Superintendent shall act under the orders of the head master or the Principal, and shall in every case live and sleep in the boarding-house.

"No outsider shall be permitted to live in a public boarding-house."

His Honour concurs with the opinion expressed by the Conference that with the above modification the rules regarding boarding-houses laid down in Chapter VIII of the Punjab Education Code are sufficient for the purpose, though experience will no doubt suggest additions and improvements hereafter.

35. With regard to the proposal of the Government of India regarding "the introduction of a system of monitors to be made responsible for the conduct of the scholars while in and as far as possible out of school," which was the seventh question discussed, and the remarks on this subject contained in paragraph 17 of the Government of India letter, the Conference observed that the Code already makes provision for the appointment of class monitors to maintain order during school-hours, and for the appointment of monitors in boarding-houses; and the Conference is of opinion that it is not desirable to do more in this direction at present. In this view Sir James Lyall concurs.

36. The eighth and last question, that came before the Conference in connection with discipline in schools, was "the exclusion from school of boys who have not reached a certain class by a certain age."

The present rule on the subject is that no boy shall be admitted to the lowest class of the primary department who is more than 16 years of age, and that youths above 20 years of age shall not be allowed to remain in the primary department without the sanction of the President of the controlling body. A proposal was made to change the words "16 years of age" to "12 years of age, except in frontier districts;" and for "20 years" to substitute "17 years." This proposal was lost and after a long discussion it was resolved to recommend the retention of the present rule.

37. Sir James Lyall accepts the decision of the Conference, though he is disposed to think that the proposal to reduce the limit of age was a good one. He understands, however, that it is in exceptional cases only that boys of so advanced an age are to be found in the primary department; and that it was out of consideration for the interests of backward classes and backward districts that the majority of the Conference arrived at this decision. The rule in question will in all probability undergo modification in the course of the next few years.

38. With regard to the question of moral training in colleges, the following resolutions were passed by the Conference :—

"In the matter of moral training in colleges, the conference consider that this can chiefly be effected by close personal influence of the Professors. It is their experience that an earnest sympathetic interest in the students, in and out of their classes, by the Professors has an incalculable influence for good on their character. They would, therefore, recommend that this subject be strongly brought to the notice of all connected with collegiate education, and that it should be clearly understood that Professors and Assistant Professors, as well as the Principals of colleges, are responsible for the moral training and supervision of the students.

"That, when possible, arrangements should be made for a series of lectures on subjects of a general moral tendency to students attending Government, Board, and aided colleges.

"That this Conference recommends to the Punjab University that one text-book of practical morals be always included in the course of English reading for the intermediate examination, and one of a similar kind in the B.A. course.

"That the University be moved to select the courses of reading in literature in any and every language with special reference to their moral tendencies on the minds of students."

These recommendations have been approved by His Honour. The first two will be embodied in the Code; and the Punjab University will be addressed with regard to the third and fourth.

39. The regulations suggested in paragraph 21 of the Government of India letter with the view of supporting the authority of Principals and Professors were not discussed by the Conference, as the following rules which are of a similar character had been already adopted by the Local Government and will appear in the next edition of the Code in the chapter on the Lahore Government College.

College Council.—For the purpose of consultation on all matters concerning the teaching and discipline of the College, the Principal, Vice-Principal, and other Professors constitute a Council. This Council meets during term time on alternate Mondays, or if any Monday is a collegiate holiday, on the next following working day, beginning with the second Monday of term, to consider all matters which may be brought before it by any of its members. The Principal, or in his absence the Senior Member, presides, and the Junior Professor is *ex officio* Secretary. Minutes of the proceedings are recorded, together with votes on all questions on which a difference of opinion arises. The Council has not the power to bind or control the Principal; but a majority of the members present has the right to forward, through the Principal, to the Director of Public Instruction, an extract from the proceedings on any point which they consider should be referred.

Penalties for breach of Discipline.—Any violation of the College rules, and any breach of discipline, irregularity of attendance, or neglect of studies may be visited by censure, imposition of fine, or such other penalty as may be deemed suitable; and in the case of aggravated misconduct, by rustication or expulsion. The penalty of rustication or expulsion can be imposed by the College Council only, and must be reported to the Director of Public Instruction.

Power of Professors.—Every Professor has the power of suspending a student from *his own class* for a limited period, or of fining him without reference to the Principal.

40. With regard to boarding-houses for students of the Lahore Government College, the Central Training College, and the Lahore Normal School, the following resolutions were passed:—

"That the Conference attaches very great importance to the opinion recorded by the Government of India in the letter under consideration, that no greater benefit could be conferred on the students attending our *colleges* than the establishment of boarding-houses;

"That for the reason that the advantages of a well-managed boarding-house will be fully appreciated by the students themselves, it is unnecessary to make residence in a boarding-house attached to a college compulsory in the Punjab;

"That the establishment of a boarding-house specially built for college students is the only practical way of noticing the suggestion of the Government of India; and

"The Conference recommends that steps be taken to provide a suitable building for the purpose, in connection with the Government College, Lahore, as has been done in Calcutta, Aligarh, Patiala, and other places in connection with the colleges in those places.

"That it is the opinion of the Conference that similar advantages would accrue to the whole Province from the establishment of boarding-houses attached to the Central Training College and the Normal School at Lahore."

In consequence of certain information which reached the Departmental Conference after the General Conference had finished its sittings, the question of compulsory residence, so far as it concerns the Government College at Lahore, was reconsidered, and a resolution was unanimously adopted declaring the belief of the Conference in the necessity of some rules on the subject, and recommending that all students of the Government College of Lahore, except those residing with their parents or near relatives in Lahore, shall be required to live in one of the College boarding-houses, unless in cases in which the Principal may see fit to make exceptions. His Honour the Lieutenant-Governor concurs in this view; and the rule quoted above in paragraph 32, which local bodies are to have the option of enforcing in the case of Board schools, will be made applicable to boarding-houses attached to the Lahore Government College and to the Board College at Amritsar, where instruction is provided up to the Intermediate or First Arts Standard.

41. His Honour fully concurs in the views expressed by the Conference as to the importance of providing suitable buildings specially erected for the use of boarders attending the Lahore Government College, the Central Training College, and the Lahore Normal School;

but the difficulty is to find the funds required for the purpose. The Director of Public Instruction will, however, be requested to report on the subject, after obtaining plans and estimates from the Department of Public Works. At Rawalpindi and Jullundur boarding-houses have recently been erected in connection with the normal schools at those stations.

42. Certain recommendations of the Committee on Technical Education, whose report has been recently under the consideration of Government, were referred to the Educational Conference for opinion. These relate to the introduction of drawing and a higher course of Science in schools for general education, and the award of scholarships in industrial schools.

43. With regard to drawing, the Conference expressed their concurrence with the Committee and recommended:—

That provision be made for free-hand drawing in the scheme of studies prescribed by the Department for schools for general education.

That local bodies be authorised to introduce drawing into the schools under their control, provided that they supply certificated drawing-masters.

That drawing be made an optional subject for the Upper Primary examination.

That the University be requested to make drawing an optional subject for the Middle School and Entrance examinations.

44. The Lieutenant-Governor understands that it would not at present be practicable to teach drawing in primary schools; nor would it in his opinion be practically of much use to do so, as the number of pupils in these schools, who belong to the artisan class, or who can be expected to take to professions in which the training of the hand and eye is important, is extremely small. Owing to the disinclination of the labouring classes in India to educate their children, and the restrictions imposed by the system of caste in respect to arts and occupations, the question here is a very different one from that which presents itself in England. The same arguments apply with greater force to the secondary schools, which are attended almost entirely by the sons of traders and shopkeepers and officials of various classes, with a few of the sons of the richer agriculturists in cities, and a larger though still a small proportion of the agricultural class in some of the country towns. His Honour does not think that a knowledge of drawing would be desired by lads in these schools, or that it would be of any practical use to them; and in the case of Anglo-Vernacular middle schools the boys have so much to learn already that it would be difficult to find time for an additional subject.

45. Under these circumstances it does not appear to His Honour to be desirable that drawing should be made a part of the regular curriculum in schools for general education. At the same time he thinks that an opening for the teaching of drawing should be provided. It has therefore been determined to make both free-hand and mechanical drawing alternative subjects in the high department of the Central Model School, and to authorise local bodies to introduce drawing into Anglo-Vernacular high departments and Vernacular middle departments under their control, where certificated drawing-masters can be provided. This will meet the requirements of students who desire to become draughtsmen, and also of those who intend to follow the scholastic profession, and who should at school receive such rudimentary instruction in drawing as will enable them hereafter to use the blackboard to good purpose.

46. With reference to the proposed courses in Science the following resolutions were passed, and have received the approval of His Honour the Lieutenant-Governor:—

"That although in the opinion of this Conference it would be premature to introduce a Science course comprising Chemistry, Botany, and Zoology, into all High Schools, for the reason, amongst others, that a supply of efficient teachers is not yet available, it is nevertheless desirable to pave the way for the advance of Scientific and Technical Education, by introducing such a course at once into the Central Training College, and the Central Model School, and into any other High Schools where efficient arrangements for supplying certificated teachers to give instruction in the subject can be made.

"That the University be moved to make this Science course an optional subject for the Entrance Examination, on the understanding that candidates will be admitted to the Examination in this subject from such schools only as have been supplied with teachers holding certificates qualifying them to teach the special course of Science.

"That the Conference recommends that a suitable Science course of a somewhat lower standard be introduced into Vernacular Middle Schools as soon as a supply of efficient Vernacular Teachers of Science becomes available and the necessary text-books can be provided.

"That special certificates be awarded by the Department after examination in the above course (open to students of the Central Training College and others who may receive the permision of the Director of Public Instruction), and that no one be considered qualified to give instruction in the course who does not hold a special certificate."

47. The recommendations noted below, regarding the award of scholarships to boys of industrial schools, have been accepted by His Honour:—

"That a certain number of scholarships and stipends be awarded by local bodies to boys attending industrial schools on their passing the Lower Primary Examination.

"That the Conference approves of the system of scholarships to be awarded to students of industrial schools tenable in the Mayo School of Art, on condition of their passing the Upper Primary Examination, and also an examination in the particular handicraft which they have taken up in the industrial school, and in drawing."

48. As it had been determined to introduce into the high department of Anglo-Vernacular schools an alternative course in English composition, précis-writing, book-keeping, and commercial arithmetic, with the view of preparing students for employment as clerks in public offices, mercantile firms, shops, &c., a Committee was appointed by Government to suggest a suitable course of instruction.

49. One of the members of the Committee was good enough to undertake the preparation of a manual of commercial education and book-keeping; and a small number of copies were printed and interleaved for the convenience of the Committee and the Conference. The manual, though it contains some valuable information, is not suitable for use as a text-book in its present form. The Conference recommended that it should be referred to the Committee on Commercial Education, in order that such alterations as are absolutely necessary might be carried out; that it should thereafter be introduced in the Central Training College and the Central Model School; and that it should be submitted for the consideration of experts with a view to such further changes as might seem desirable.

50. His Honour does not think it desirable that the manual should be introduced in the Central Training College or the Central Model School, unless it has first been so revised as to make it suitable for general adoption, and has been approved by the Text-book Committee. It is true of course that in the Central Training College there would be facilities, which do not exist elsewhere, for supplementing what is contained in the text, by information drawn from other sources, but there would in such a case be no well-defined course of study, and no proper standard of examination.

In the meantime early steps should be taken, in consultation with the Text-Book Committee, to prescribe the most suitable books that may be actually available for instruction in book-keeping and in commercial arithmetic.

51. Another member of the Committee on Commercial Education undertook to prepare a manual on précis-writing, official correspondence, and the work of an office. This is likely to be of great use, as the author is a thorough master of the subject. When it is completed, the Director of Public Instruction should obtain the opinion of experts as to the technical character of the work, and if it is approved also by the Text-book Committee as suitable for school use, it can be introduced as a part of the course.

52. The Conference agreed that it would be desirable, if possible, to make arrangements for teaching short-hand writing in the Central Training College and the Central Model School; and they recommended that the emoluments of the short-hand teacher should consist partly of a salary and partly of grants to be earned by him on account of such students of his class as pass a reasonable examination in the subject at the end of the course.

His Honour considers that the object aimed at is a good one; but he is inclined to think that little benefit will result from instruction in short-hand, unless it is of a very thorough character; and it is a question how far this will be practicable under the system suggested. The Director of Public Instruction will, however, be requested to submit definite proposals on the subject.

53. The following is a summary of the measures that it has been determined to adopt with a view to the introduction of alternative courses of instruction of a more or less technical or scientific character in schools for general education. These measures are in general accordance with the recommendations of the Committee on Technical Education and the Educational Conference. The whole subject of technical instruction is being separately dealt with, and is touched upon in this resolution so far only as regards the points that were specially referred to the Conference, and the course of study in ordinary schools. These measures are:—

(1) In High Departments of Anglo-Vernacular Schools, students who do not learn Arabic or Sanskrit, and who have passed the Middle School Examination in Euclid and Algebra, will have the option of studying one or two of the following subjects when arrangements can be made to teach them efficiently:—

- (*a*) Chemistry, Botany, and Zoology;
- (*b*) Free-hand drawing;
- (*c*) Mechanical drawing;
- (*d*) Advanced English composition;
- (*e*) Précis-writing, caligraphy, commercial arithmetic, &c. To these short-hand writing may perhaps be added hereafter.

(2) The University will be requested to make the first four subjects optional subjects for the Entrance Examination, and the Education Department will be directed to hold an examination in the fifth.

(3) When qualified teachers and suitable text-books are available, a course in Chemistry, Botany, and Zoology, similar to that laid down for High Schools, but of a somewhat lower standard, will be made an optional subject for Vernacular Middle Schools.

(4) Local Bodies will be authorized to introduce drawing as an optional subject in Vernacular Middle Schools when certificated masters are available.

(5) Arrangements will be mad ein the Central Training College to train Anglo-Vernacular and Vernacular teachers to give instruction in the proposed course in Chemistry, Botany, and Zoology.

54. Mr. Sime, of the Punjab Education Department, at present tutor to His Highness the Maharaja of Patiala, was good enough to prepare a draft chapter on Inspection for the consideration of the Conference, and the thanks of His Honour the Lieutenant-Governor are due to him for the trouble that he has taken in this matter. A considerable portion of this chapter was discussed by the General Conference: some of the Articles were accepted as they stood and in others alterations were suggested; but as the remaining portion was referred to the Departmental Conference, it will be more convenient to take up the whole chapter on Inspection separately.

55. Under Article 71 a staff grant can be given on account of one English teacher "for not fewer than 30 scholars" in average attendance in the primary department of an aided school, and a further staff grant on account of one English teacher "for every 50 scholars or fraction of 50 after the first 50 in average attendance, if English is taught." The Conference propose, with the view of making the meaning clearer, that the words "if English is taught" shall be cut out, and that after the words "for not fewer than 30 scholars" and "for every 50 scholars or fraction of 50 after the first 50" the words "learning English" shall be added. His Honour considers that the words "learning English in the upper primary department" should be added. Otherwise it is conceivable that in some cases English might be introduced in the lower department with the view of making up a sufficient number of scholars learning English to earn a staff grant. This of course was not intended. It is not desired to encourage the introduction of English in the lower primary department. Instruction grant cannot be earned for English in that department, and it would be inconsistent to allow a staff grant. Article 71 will be corrected accordingly.

56. The following resolution was adopted by the Conference with reference to the payment of fees for poor scholars:—

"That in calculating the proportion of scholars exempt from fees in aided schools as fixed in Articles 165 and 166 of the Code, it be understood that such exemption has no reference to fees paid for poor scholars by private liberality."

His Honour the Lieutenant-Governor has no desire to interfere with private liberalty; but it is essential that the object with which certain rates of fees have been laid down—and a limit has been placed on the number of free students and students on half fees, who may be admitted to schools and colleges maintained or aided at the expense of the public funds—shall not be defeated by the payment by school managers of the fees of poor boys.

57. Now the object with which rules have been laid down regarding the levy of fees, more especially in Anglo-Vernacular Schools and in Arts Colleges, is to ensure that students attending such institutions shall be required to contribute towards the cost of the instruction that they receive to such extent as may be possible without unduly checking the progress of education. This is desirable, firstly, because it is due to the community at large that those who enjoy such great advantages should pay an adequate part of the cost; and, secondly, because the offer of an English education at too cheap a rate is likely to draw away boys from their hereditary pursuits; and this would be disadvantageous both to the boys themselves and to others, as the natural effect must be to glut the market with disappointed candidates for employment.

58. His Honour has been informed that it has recently been the practice in some few cases for school managers to pay the fees of poor boys out of funds at their disposal, or to allow them stipends with the view of enabling them to pay the fees.

Such a system leaves it virtually to the discretion of a school manager to determine what the boys are to pay; and it would indeed be possible for him to pay the entire fees of all the boys, should he desire to do so.

59. Charitable persons, who may desire to provide free education for poor boys, are of course at liberty to do so; but in this case they must not look for aid from the public funds. If, on the other hand, they wish to obtain grants, it is essential that they should observe the rules laid down in the Punjab Education Code both in letter and in spirit.

60. In order to remove all ambiguity with regard to this question, His Honour is pleased to direct that the following Article shall be inserted in Chapter VI of the Punjab Education Code:—

"If a student's fees are paid for him in whole or part by or through the Principal or Head Master or Manager of the School or College to which he belongs, or if he is in receipt of a stipend* paid by or through the Principal or Head Master or Manager, he does not pay the prescribed fee within the meaning of the rules laid down in this chapter."

61. With the view of encouraging Muhammadan education the Conference proposed:—

"That in all schools and colleges one half of the free studentships and of the studentships on half rates allowed in the Code be reserved for Muhammadans:

"Provided that poor Hindus be held eligible for any number of studentships above one-half not taken up by poor Muhammadans."

Sir James Lyall accepts the principle of the proposed rule, but he would prefer to adopt it in a somewhat modified form, as noted below; and he thinks it unnecessary to extend its operation to primary schools:—

"In admitting free students and students at half rates to Secondary Schools and Departments and to Arts Colleges on the score of poverty under the provision of Articles 157, 165, and 166, Local Bodies, School Managers and Principals shall allot to poor Muhammadans one half of the free studentships allowed in Primary Departments, one half of the free studentships and one half of the studentships at half rates allowed in Secondary Departments, and one half of the studentships at half rates allowed in Colleges; and the other half shall in each case be allotted to poor Hindus or Sikhs:

"Provided that poor Muhammadans shall be held eligible for any number of such studentships above one half not taken up by poor Hindus or Sikhs, after they have remained vacant for the space of two months, and *vice versâ;* and

"Provided also that this Article shall not apply to schools maintained specially for Hindus or for Sikhs or for Muhammadans."

62. The following recommendation regarding the admission to the Middle School and the Entrance Examinations of students who have been regular in attendance and have completed the prescribed course, has been approved by His Honour and will be embodied in the Code:—

"That Head Masters of Government, Board, and Aided Schools and of Unaided Schools open to inspection, be required to send up the names of all students who may desire to present themselves as candidates for the Middle School and Entrance Examinations, provided that they have attended the class preparing for the examination with regularity since the beginning of the school year."

63. The following recommendation regarding petitions from subordinate teachers will be inserted in the Code:—

"That no applications or petitions from subordinate teachers in Board Schools should be submitted direct to Local Bodies."

64. The additional holidays noted below will, as recommended by the Conference, be allowed in Board schools, and the number of special and local holidays will be reduced by one:—

Nauroz (for Peshâwar only)	1
Shabbarât	1
Jum'-at-ul-Widâ'	1

65. It having come to the notice of the Conference that in the annual statistics supplied by districts one or two pupils are in some cases returned as a school, a discussion ensued as to the minimum number of students which should be held to constitute a school. The Conference considered that there should be a minimum number of six children to constitute a school, and that the words "to not less than six scholars" should be added to Article 10 of the Code. This proposal is approved.

66. The Registrar of the Punjab University having requested the Director of Public Instruction to ascertain whether the Conference thought that there would be any practical objection to a modification in the existing rules regarding the Middle School Examination, whereby an Anglo-Vernacular candidate, who takes up Mathematics as an optional subject and succeeds in passing in Mathematics and in all the subjects which are compulsory for the Anglo-Vernacular Examination except English, may be considered to have passed the examination in the Vernacular: this question was laid before the Conference by the President. The Conference is of opinion that there would be no practical objection to the change proposed. Three subjects —(1) a Vernacular language, (2) Arithmetic and Mensuration, (3) History, Geography, and the Sanitary Primer—are compulsory for all candidates; Anglo-Vernacular candidates must pass in English also, and may take up various optional subjects, of which Euclid and Algebra are one;

* A stipend, as defined in the Punjab Education Code, is "a subsistence allowance made to a scholar on certain conditions, to enable or induce him to pursue a certain specified course of study." It is quite distinct from a scholarship, which is defined as "a periodical payment guaranteed for a certain time on certain conditions, and awarded, subject to certain fixed limitations, absolutely in accordance with the results of a public examination."

whilst for Vernacular candidates Euclid and Algebra are compulsory. It is only reasonable that a student, who fulfils all the conditions required of a Vernacular candidate, should be allowed to pass, even though he may have gone up as an Anglo-Vernacular candidate. This will necessitate a slight alteration in Article 336 of the Code, where the words "for the Upper Primary Examination" should be omitted.

67. A case of personation took place in the last Middle School Examination, which has just been discovered by the Registrar. The boys both belong to the Ludhiana Municipal Board School, but the personation took place at Ferozepore. It was agreed—

"That the Conference resolves to move the University to lay down formally in the regulations for the Middle School and Entrance Examinations a proviso to the effect that candidates must, except with the special permission of the University, appear at the centre nearest to the place where they have been studying. The University will be addressed on this subject."

68. The Conference recommended that the Punjab University should be moved to make college scholarships awarded by the University tenable in colleges situated in Native States. In view of the large contributions to the funds of the University that have been made by the Ruling Chiefs of the Punjab, the proposal seems reasonable as regards Native States that are dependencies of the Punjab, and it will be brought to the notice of the Senate for their consideration.

69. At the Conference held in 1887, resolutions were passed recommending—

(1) That one system of technical terms should be adopted in teaching each scientific subject through the medium of the vernacular.

(2) That the terminology now used in English should be adopted—

(*a*) in all vernacular books on higher Mathematics;

(*b*) in vernacular books on Geometry and Algebra, Arithmetic and Mensuration for the use of Secondary Schools, except when vernacular terms are available that are generally understood;

(*c*) in all vernacular books on scientific subjects for University and Secondary Education;

(3) That vernacular terms should be used—

(*a*) in vernacular books on Arithmetic and Mensuration for Primary Schools;

(*b*) in vernacular books on Geography;

terms that are generally under stoodbeing employed as far as possible in both cases.

70. The question of the terminology to be employed in scientific works in the vernacular languages of the country is one of great importance; and His Honour the Lieutenant-Governor accordingly directed that the recommendations of the Conference, who advocated the use of terms employed in English books in preference to those taken from Arabic and Sanskrit, should be forwarded to the University, with a request that the Senate would favour His Honour with an expression of opinion on the subject.

71. The University approved of all these recommendations; and forwarded for the consideration of the Conference the following suggestions which had been offered by Mr. Baden Powell, C.I.E., a Judge of the Chief Court, and member of the Senate:—

"That in all technical and scientific books, *all chemical symbols* should be used as they really are, *i.e.*, in Roman capital and small letters, as *c.*, Stb, Hg., &c., and not attempted alphabetic equivalents: similarly with the letters C and F used to indicate Centigrade and Fahrenheit thermometric standards.

"That in Mathematical (higher) works, *Roman numbers and signs* be adopted—thus we write *cos*, *sin*, and *cotan*, and not کوس or some other attempted syllabic equivalent.

"That the names of *European authors and the names of cities*, &c. (not having established vernacular equivalents), should be written in Roman letters. Roman letters will thus become a sort of supplemental alphabet, just as we use *Italic* or *Greek* type in English."

72. The Conference approved of these proposals, but recommended, with reference to the third suggestion, that the names of European authors and the names of cities should be transliterated in the Persian character, and also given in the Roman character, in brackets.

73. The recommendations of the Conference have now received the the approval of His Honour the Lieutenant-Governor, and the Text-book Committee will be requested to take steps to give them effect.

74. The President brought before the Conference for consideration the question of the course of study and standards of examination for the middle department of girls' schools, and the authority by whom the examination should be conducted; and he read to the meeting

remarks and suggestions which had kindly been made over to him by Mrs. Steel for the consideration of the Conference.

So far as concerns vernacular schools, the Conference was unanimously of opinion that the present standard, that had been framed solely to meet the requirements of boys, was unsuitable for girls; and that, as a certain number of girls had now passed beyond the Upper Primary standard, and the number was likely rapidly to increase, the time had come when it was essential to frame a course of studies and an examination suitable for girls' schools.

The Conference agreed that it was desirable to hold an examination to which both Anglo-Vernacular and Vernacular candidates should be admitted; that this examination should be called the Middle Standard Examination for Native Girls; and that it should for the present be conducted by the Department.

75. The Conference recommended that four subjects should be compulsory and four optional for Vernacular, and five for Anglo-Vernacular, candidates, as noted below, and that candidate should be allowed to take up not more than three optional subjects :—

Compulsory subjects.

(1) A Vernacular language.
(2) Arithmetic.
(3) History and Geography.
(4) { English (for Anglo-Vernacular candidates).
Practical Hygiene, Domestic Economy and Physiology * (for Vernacular candidates).

Optional subjects.

(1) A second Vernacular language, *viz.*, Urdu, Hindi (Nagari), or Punjabi (Gurmukhi).
(2) Arabic, Persian, or Sanskrit.
(3) Euclid and Algebra.
(4) Elementary Science.
(5) Practical Hygiene, Domestic Economy, and Physiology (for Anglo-Vernacular candidates only).

76. It was further recommended that, so far as regards the system of allotting marks, the examination should, as far as possible, follow the lines of the Middle School Examination for boys; and that the course of study in the middle department of girls' schools should extend over three years.

These proposals have received the approval of His Honour the Lieutenant-Governor.

77. Two memoranda have been drawn up by a Sub-Committee appointed by the Conference,—one showing the standard of examination and the number of marks that it is proposed to assign to each subject or branch of a subject taken up by Vernacular candidates, and the other containing an outline of a scheme of studies for Vernacular schools for girls.

Detailed rules for the examination and a detailed scheme of studies should be drawn up in the Education Department on the basis of these memoranda, which form Appendix B, after consultation, when necessary, with the Text-book Committee.

78. The following rules regarding the award of Female Teachers' Certificates have been approved; and the Director of Public Instruction will be requested to arrange for their insertion in the Code after filling up the blanks in the eighth and ninth rules :—

"(1) Certificates for Female Teachers are of two kinds, Senior or Junior, each divided into two grades, *viz.*, 1st and 2nd.

"(2) Holders of certificates will be eligible for the offices noted below:—

Senior 1st Grade Head Mistress, Middle School.
Senior 2nd Grade Assistant Mistress, Middle School.
Junior 1st Grade Head Mistress, Upper Primary School.
Junior 2nd Grade Assistant Mistress Upper Primary School, or Head Teacher of a Lower Primary School.

"*N. B.*—A certificate in every case qualifies the holder to fill posts lower than those specified above.

"(3) Senior 1st Grade Certificates will be given to all those who have passed the Middle Standard or the Middle School Examination, undergone a course of training for one year, and passed the corresponding examination. These certificates may also be granted to persons who have passed the Entrance Examination, but have not undergone a course of training.

"Senior 2nd Grade Certificates will be granted to all those who have passed the Middle Standard or the Middle Schoo Examination and gone through a year's course of training, but have not succeeded in passing the Senior Certificate Examination. They may also be given, in special cases, to those who have passed the Middle

* Mrs. Steel has kindly volunteered to write a book on this subject.

Standard or the Middle School Examination, but have not undergone a course of training, where trained teachers are not available.

"(4) Junior 1st Grade Certificates will be granted to all who have passed the Upper Primary Examination, undergone a course of training for one year, and passed the corresponding examination.

"Junior 2nd Grade Certificates will be granted to all who have passed the Upper Primary Examination, have undergone a course of training for one year, but have not succeeded in passing the Junior Certificate Examination. They may also be given, in special cases, to those who have passed the Upper Primary Examination, but have not undergone a course of training, where trained teachers are not available.

"(5) Candidates for certificates must have completed their 19th year, and must produce satisfactory evidence of good character.

"(6) All certificates shall, in the first instance, be provisional, and can be made permanent after approved service. No certificate can be made permanent until the teacher has given a lesson in the presence of the Inspecting Officer.

"(7) The nature of approved service required for the conversion of a provisional into a permanent certificate shall be two years' service with credit as a teacher.

"(8) Examinations for certificates shall be held annually at in the month of (to be decided hereafter).

"(9) The subjects of examination and the maximum number of marks obtainable in each subject are as follows:— (to be decided hereafter).

"(10) Articles 138, 139, 140, and 141 of the Code to apply to female schools, and especially Article 264 (1), note."

79. It was further recommended that Inspectors should be requested to send to the Director during the ensuing year the names of all existing female teachers who prove themselves practically efficient, and who can pass the Upper Primary Standard in reading and writing, in order that they may receive certificates qualifying them for staff grants; but that it should be distinctly understood that such certificates will not be granted in future. The Director of Public Instruction will be requested to issue the necessary instructions, and provision will be made in the Code for the recognition of these special certificates, in which the subjects that the holders are able to teach, and the departments in which they are qualified to give instruction, should be specified.

80. His Honour observes that under Article 68 as modified in the case of girls' schools by Article 86, it is provided that "grants may be given . . . . on account of non-certificated teachers who are considered competent by the Inspecting Officer." This has been hitherto necessary, as no certificated female teachers were available, and it will still be necessary for some time to come. It is, however, a matter of great importance that every inducement should be offered to school managers to obtain teachers certificated under the foregoing rules. His Honour is therefore pleased to direct that the following words shall be added to the above rule: "Provided he is satisfied that no certificated teachers are available."

81. It is further provided under the same Article that "the proportion which the grant will bear to the pay is fixed at one third," whereas in boys' schools the proportion is one fifth. His Honour considers that the higher proportion should be allowed only in the case of certificated teachers or Principals or teachers such as those contemplated in Article 69 of the Code. The above rule should therefore stand as follows, and it should be given under the head of Article 71 as modified by Article 86:—

"In the case of certificated female teachers and teachers of the class referred to in Article 69, the proportion which the grant will bear to the pay is fixed at one third."

82. The following recommendation regarding the award of certificates to European girls qualifying them to give instruction in primary departments will be embodied in the Code:—

"That certificates be given to European girls qualifying them to teach up to the Upper Primary Standard in native girls' schools, provided that they have passed at the Inspector's examination in the compulsory subjects and in vernacular by the 7th Standard prescribed for European schools, and given a lesson in the vernacular to the satisfaction of the Inspector of the Circle in which the girls reside."

83. The Conference is of opinion that it is impossible to maintain normal schools for girls with any prospect of success, those that have hitherto existed being primary schools of an advanced character, in which no attempt at technical education has been attempted. The Conference further considers that efforts should be made to organise normal classes in connection with secondary and primary schools, where arrangements can be carried out to the satisfaction of the Department for conducting such classes in an efficient manner. The Director of Public Instruction will be requested to report what measures he would propose to take in order to carry out the views of the Conference on this subject, which meet with His Honour's approval.

84. It is laid down in Article 71 that staff grants cannot be given on account of certificated Vernacular and English teachers employed in the several departments of aided schools, unless there is an average attendance of not fewer than 20 Vernacular scholars or 30 scholars reading English in the primary department, 20 scholars in the middle department, and 15 scholars in the high department. The Conference recommend that in girls' schools the minimum numbers required for a staff grant shall be reduced to 10 in the middle department and to 7 in the high department. His Honour is pleased to sanction this proposal as a

temporary arrangement, and also the reduction to 15 of the minimum number of scholars reading in the primary department.

85. Girls who pass the Lower Primary and the Upper Primary Examination in the compulsory subjects can take up needlework as an optional subject by the corresponding standards, and earn instruction grants under Articles 63 and 64 of the Punjab Education Code. These girls belong to the 3rd and 5th primary classes respectively. Besides this an instruction grant may be given under Article 63 (as modified in the case of girls' schools by Article 86) and the corresponding Note in Appendix I for every girl of more than six years of age who is taught needlework to the satisfaction of the Inspector.

The Conference proposed to abolish the latter rule, which has not been found to work well in practice, and to substitute the following :—

"Girls in the second and fourth classes of primary schools may take up needlework by the Lower and Upper Primary Standards respectively and earn corresponding grants, provided they satisfy the Inspecting Officer that they have not neglected their prescribed studies."

The above proposal is sanctioned, and the necessary alteration will be made in the Code.

86. Under Article 230 of the Code, scholarships are awarded to girls of purely Vernacular schools who pass the Lower Primary Examination, up to a limit of 20 per cent. of the number of pupils borne on the rolls. The Conference has recommended that in future the limit shall be 40 per cent. on the number of girls in the lower department, excluding the infant department; and an amendment proposing to make the percentage 25 was lost. His Honour is not prepared to agree to so high a percentage as 40 per cent., and is pleased to rule that it shall be fixed at 33 per cent. on the number on the rolls, excluding the infant department. Article 230 will be amended accordingly.

87. A resolution was recorded to the effect that as it had come to the notice of the Conference that Bedi Khem Singh's schools in the Jhelum and Rawalpindi districts had remained, for a number of years, in a very unsatisfactory condition, thus involving a large waste of public funds, while it was doubtful whether any material sum had been raised in the shape of private subscriptions, it was accordingly recommended—

" That as Bedi Khem Singh was living in a different district and was unable to superintend the working of these schools, it was advisable that the Department should, to a certain extent, take the matter into its own hands by appointing two trained and efficient Girdawars in place of the four inefficient men who are at present employed. So far as practicable, Bedi Khem Singh's wishes in the choice of these officers should be consulted, but it should be distinctly understood that the continuance of the grant will be dependent on the efficiency of the schools at the expiration of the next two years. Until then these schools will be considered under the direct management of Bedi Khem Singh."

The resolution does not contain a detailed statement of facts, nor does it explain how the facts have been ascertained.

His Honour is not prepared to pass orders on this subject at present, and desires that the case may be taken up separately.

88. The following recommendations regarding changes proposed in various Articles of the Punjab Education Code are approved. They consist for the most part of additions, slight amendments, and verbal alterations that experience has shown to be desirable; whilst in one or two cases rules contained in circulars that have not yet found a place in the Code will now be incorporated :—

(1) It was agreed to insert the following definition after Article 29, Chapter I, of the Code :—

"A *parda* school is a girls' school not open to male inspection."

(2) In Article 37, after the words "throughout the meeting," the words "or attending a public examination during that day" should be added.

(3) The Conference agreed that the following note should be added to Article 54 :—

"If the inspector finds that there is no reasonable prospect of the fulfilment of the conditions prescribed in Article 56 or 57, he shall not be required to forward the application to the Local Body."

(4) Agreed that the words "in the school" be added to clause (*a*) of Article 56.

(5) In Article 63, clauses (*a*) and (*b*), for the words "last six months" the words "last six working months" should be substituted

(6) It was agreed that the instructions laid down in Circular No. 31—2199, regarding the conditions on which staff grants may be given to teachers employed in female schools, and the rate of pay that may be admitted, should be inserted in the Code as a foot-note to Article 86 (68).

These instructions are as follows :—

"A femal teacher in a Primary School may be considered 'competent' and eligible for a staff grant, provided that her attainments are equal to the Upper Primary Standard, and that she has also shown a decided aptitude for teaching. The above standard

need not be insisted on as regards Arithmetic in the case of every teacher, provided that adequate provision exists in the school for instruction in this subject; but no staff grant will be awarded for any person who does not come up to the standard in reading and writing.

"The pay of a teacher must be reckoned for the purpose of calculating the staff grant with reference to the rates prevailing in similar schools in the neighbourhood, and no staff grant can be allowed for superintendence. The employment as a teacher in a Primary Vernacular School of a European lady, or of a native who has received an English education, must necessitate a higher rate of salary than would be given to a native acquainted only with the Vernacular, and may be necessary so long as competent Vernacular teachers are not available. Whenever it is found, however, that Primary Schools in any locality can be taught efficiently by persons unacquainted with English, the salaries paid to such persons must be considered in determining the staff grant to be awarded to institutions where more highly paid mistresses are employed to teach the same subjects."

(7) It was agreed that under Article 86 the second sentence referring to Article 68 and the remark should be cut out, that the sentence should be inserted with reference to Article 71, and that the remark should be inserted in the foot-note to Article 73 as VII under head (*b*) Contingencies.

(8) In Article 133 the words "provisional special certificates" should be substituted for "certificates for special teacherships".

(9) It was agreed to cut out the words "which may after three years' service with credit be made permanent" in Article 134, and to add a new Article a follows :—

"A provisional special certificate may be made permanent after three years' continuous service with credit as teacher of the special subject in the department in which the holder is qualified to teach, or, in the case of those who have undergone a course of training and passed the Senior Certificate Examination, after two years of such service.

"This period may be reduced by one year in the case of teahers who have passed the Certificate Examination in the first division (*vide* Chapter V)."

(10) It was agreed that Articles 135, 136, and 137 should be omitted from the next edition.

(11) It was agreed that the words "or in an unaided school open to inspection, and recognized by the Department as efficient" should be added to Article 138.

(12) It was agreed that in Article 141 for "holders not being employed as a teacher" should be read "holders not having been employed for the requisite period as a teacher rendering qualifying service," and after the word "revival" in the same Article should be added the words "or if the holder is at that date employed as a teacher rendering qualifying service, from the date on which he entered on such employment."

(13) In Article 144 (*b*) for the words "with not more than four serious mistakes, eight lines" should be read the words "with not more than five serious mistakes, ten lines." Of the 10 marks allowed for writing to dictation, 5 should be allotted to spelling, and 5 to handwriting, thus—excellent 5, good 4, fair 3, indifferent 2, bad 1,—subject to the proviso that 1 mark be deducted from the total number for every serious mistake in spelling.

(14) In Article 173 the words "or if the marks of two such candidates are equal in the compulsory subjects, to the younger candidate," should be added.

(15) The Conference agreed that in cases where a scholarship-holder is presented for a public examination by the head of the institution to which he belongs, he may hold the scholarship till the close of the month in which the examination takes place.

And it was decided that Article 175 should now stand as follows :—

Scholarships can be drawn only for the periods noted below :—

(*a*) Days of actual attendance in class;

(*b*) Sundays, sanctioned holidays, and vacations;

(*c*) Periods of absence not exceeding two days at a time, if shown to have been unavoidable to the satisfaction of the head of the institution;

(*d*) Sick leave not exceeding six days at a time or one month in the scholastic year;

(*e*) Casual leave for not more than six days at a time and not more than fourteen days in the scholastic year granted by the head of the institution:

(*f*) To the close of the month in which a public examination takes place, if the scholarship-holder is sent up by the head of the institution.

(16) It was agreed that in Article 184 the proviso, which is superfluous, should be omitted.

(17) In Article 206, after the word "forward" the words "his leaving certificate together with" should be inserted.

(18) It was agreed to add to Article 290 the words "and that the neighbourhood is respectable."

(19) It was agreed to insert in Article 329 the word "unpaid" before "monitor".

(20) In Article 344 of the Punjab Education Code, for the words "though this may entail work, beyond the ordinary school-hours" the words "both in and out of school" should be substituted.

ORDER.—Ordered, that this Resolution be printed in the Gazette in English and the Vernacular, and that copies be supplied to the members of the General Educational Conference, to Commissioners and Deputy Commissioners, and to Managers of Aided Schools for the Secondary Education of Natives.

By order of the Honourable the Lieutenant-Governor,

W. R. M. HOLROYD, COLONEL,

Under-Secretary to Government, Punjab,

Home (Education) Department.

APPENDIX A.

REPORT OF THE SUB-COMMITTEE ON PHYSICAL TRAINING.

1. The Sub-Committee are of opinion that there should be separate courses of training for students of Training Institutions and for students of all departments of schools—High, Middle, and Primary.

2. The Sub-Committee adhere to the view that proficiency in Gymnastics should not be a necessary condition of obtaining a *teacher's* certificate, but they would add the following proviso: "but all students of Training Institutions should be compelled to go through the course of training, and that, *cæteris paribus*, preference should be given by Inspectors in recommending for appointment or promotion to those who hold a certificate of proficiency in Gymnastics."

3. The Sub-Committee recommend that *special* certificates be awarded to students of Schools and Training Institutions for proficiency in the following courses:—

Course A.—Open to students of Training Institutions and High Departments.
„ *B.*—Open to students of Training Institutions and of High and Middle Departments.
„ *C.*—Open to pupils in Middle and High Departments.
„ *D.*—Open to pupils in *any* School Department.

4. Certificates granted for proficiency in these courses shall be named as follows:—

Course A	High proficiency.
„ B	Proficiency.
„ C	Middle.
„ D	Elementary.

5. Course D shall include—

(1) Extension motions, and all forms of concerted movement suited for young pupils (see Manual).
(2) Recruit drill as laid down in the Manual.
(3) Native methods of exercise *without* apparatus; also native games, including running, jumping, and giant stride (if under supervision)—(see Manual). Cricket should be encouraged.

6. Course C shall include—

(1) Elementary Military drill, with a view to facilitate class management and to benefit school discipline. This should be tested by the instructor in consultation with the head master. No boy will be considered qualified unless he is able to drill his class-fellows.
(2) Elementary exercises on the parallel bars and horizontal bar, and the vaulting-horse.
N.B.—The last will not be allowed unless the instructor is present.
(3) Native methods of exercise *with* and *without* apparatus, with careful attention to the strength of the individual pupils, *e.g.*, *kabaddi, bandar kila or chil jhapatta, jhori tapna (leap-frog), mugli, baldand*, &c.
NOTE.—It will be the duty of schoolmasters to introduce and endeavour to popularize games that are played in the various parts of the Province.
4. Jumping on the flat, regular exercise in running against time, dumb-bells, extension motions with the bar-bells, giant stride, &c. (see Manual).

7. Course B shall include—

(1) Company drill (close formation). No boy will be considered qualified unless he is able to drill his class-fellows with precision and smartness.
(2) More advanced exercises as in the Manual, and greater skill in all the forms of exercise prescribed in Course C.

(3) Throwing cricket ball, *ghatka* (single-stick), horizontal ladder, sloping ladder (and other forms of exercise on apparatus not yet generally introduced into this country).

(4) Ability to give the necessary directions to their class-fellows in all the above exercises, with some knowledge of cricket.

8. Course A shall include—

(1) Extra proficiency in Courses B, C, and D, with ability to instruct efficiently in any of these courses.

(2) Power to maintain perfect discipline in the school-room, gymnasium, and during games (as on the cricket field).

9. Outsiders might be allowed to compete for the certificate of High Proficiency at the annual Gymnastic Examination of students of the Training College, on payment of a fee of R5 and the production of a satisfactory certificate of good character, provided that their age is between 20 and 35 years.

10. The Training College should have a model set of apparatus and a separate instructor of high attainments.

11. The Sub-Committee resolved that it is extremely desirable that an *athletic tournament* should be held annually in each Circle in connection with the cricket tournaments which should be held in each Circle.

Local Bodies and private individuals should be asked to subscribe to funds to be opened for this purpose, and a fee of one anna should be taken from all competitors for each event.

The first call on these funds should be for the housing of competitors and the preparation of the ground. The surplus should be expended in prizes.

Competitors might appear from any school, in the Circle, *at which systematic instruction in gymnastics* is given, and must be furnished with certificates, signed by the head master, showing that they have been on the rolls of the school for the six months preceding the tournament, and stating the classes in which they are reading, and their age. Not more than three competitors for any one event should be allowed to appear from the same school.

The programme of the tournament should be drawn up and circulated by the Inspector of the Circle some months before the date of the competition, and should show the events open to each Department of Schools and the number of prizes available for each.

The Sub-Committee recommend that, in addition to prizes, badges should be given to the winners in important events. If possible, a *trophy* should be inaugurated, to be held for the year by the school winning the greatest number of important events or the largest amount of prize-money.

12. A manual should be prepared with illustrations and printed both in English and the Vernacular for the guidance of pupils and instructors: This would serve the purpose both of a code and of a scheme of studies.

13. The Sub-Committee are of opinion that it is necessary that the whole staff of a school should interest themselves in the physical education of the pupils. The head master should appoint one of his Assistants to march each class from the school-room to the place of instruction, and to remain there while the exercises are going on and until the pupils fall out. All movements of classes, whether in one room or from one room to another, should be carried out with military precision. The assistance of monitors will be useful for this purpose.

APPENDIX B.

Middle Standard Examination for Native Girls.

Compulsory subjects.

	Marks.
(1) Arithmetic—The whole subject. One paper of 3 hours	100
(2) History—Mukhtasar Tárfkh-i-Hind. One paper of 3 hours	50
Geography—Miftah-ul-'Arz. One paper of 2 hours	50
	100
(3) The Vernacular of the student—Two papers of 2 hours each—	
Explanation and Composition	60
Grammar	40
Caligraphy—One written paper of 15 minutes	25
	125

Text-books in Urdu—Taubat-un-Nisú. Mirat-ul-Arus, Guldasta-i-Tahzíb, Banát-ul-Náish.
The Text-books in Hindi and Punjabi (Gurmukhi) to be left to the Text-book Committee.

(4) Practical Physiology, Hygiene, &c.—Two written papers of 2 hours each—

	Marks.
Practical Physiology	50
Hygiene and Domestic Economy	75
	125

Text-books to be written—

Optional subjects.

(1) A Second Vernacular language, *viz.*,—
Urdu, Hindi, or Punjabi (Gurmukhi).
Text-books, (1)—Urdu—Qisas-i-Hind, Parts I and II.
Hindi—To be left to the Text-book Committee.
Punjabi (Gurmukhi)—To be left to the Text-book Committee.

Optional subjects—concluded.

(2) Arabic, Persian or Sanskrit—

	Marks.
(*a*) Translation from the Vernacular	40
(*b*) Translation into the Vernacular	30
(*c*) Grammar	30
	100

The Text-books to be those prescribed for the 2nd Class of the Middle Department of boys' schools.

(3) Euclid and Algebra—Two written papers of 2 hours each—

	Marks.
Euclid	50
Algebra	50
	100

Euclid—The first two books and easy deductions.
Algebra—Greatest Common Measure, Least Common Multiple, Fractions, Simple Equations.

(4) Elementary Science—Two written papers of 2 hours each—

	Marks.
(*a*) Introductory Primer	50
(*b*) Physics Primer to convection of heat	50
	100

Scheme of Studies for the Middle Department.

The course shall be divided into three years as in the Middle School for boys:—

First year.

Compulsory.	*Optional.*
(1) Arithmetic—Decimals, Compound Rule of Three, Interest.	(1) Euclid—First book.
History—First-half Mukhtasar Táríkh-i-Hind.	Algebra—The four rules.
Geography—Europe and revision of previous lessons.	(2) Sanskrit—Sanskrit Primer.
(3) Reading—Any one of the three books which will be laid down in each vernacular.	Upakra Mantra.
Writing—Copying from books.	Persian—I and II Readers.
Dictation.	Masdar-i-Fuyúz, Chapter I.
(4) Practical Physiology—First book.	Arabic—Tadrib-ut-tullab.
	Accidence in Miftáh-ul-Adab.
	(3) Elementary Science—Mabádi-ul-ulúm.
	(4) Foreign language.
	The Text-books in Gurmukhi (Punjabi) and Hindi are referred to the Text-book Committee.

Second year.

Compulsory.	*Optional.*
(1) Arithmetic—Whole of dúsra hissa and first half of tísra.	(1) Euclid—Second book.
(2) History—Mukhtasar Táríkh-i-Hind, the whole.	Algebra—End of Fractions.
Geography—Africa and America.	(2) Sanskrit—Rijupáth, I.
(3) Reading—One of the three books to be laid down in each vernacular.	Upakra Mantra.
Writing—Dictation and essay-writing.	Persian—Gulistán, pahle báb ka Intikhább.
(4) Practical Physiology—Second book.	Masdar-i-Fuyúz, the whole.
	Arabic—Arabí ki dúsrí kitáb.
	Syntax from Miftáh-ul-Adab.
	(3) Elementary Science.
	(4) Foreign language.

Third year.

Compulsory.	*Optional.*
(1) Arithmetic—Whole of tísra hissa and revision.	(1) Euclid—Revision.
(2) History—Revision.	Algebra—Simple Equations.
Geography—Revision.	(2) Sanskrit—Rijupáth, Part I.
(3) Reading—One of the three books to be laid down in each vernacular.	Upakra Mantra.
Writing—Essay-writing.	Persian—Gulistán ká Intikhább.
(4) Practical Physiology—Third book.	Masdar-i-Fuyúz.
	Arabic—Muntakhbát-ul-Arabiya, two Chapters.
	The whole of Miftáh-ul-Adab.
	(3) Elementary Science.
	(4) Foreign language.

From A. P. MacDonnell, Esq., Secretary to the Government of India, to the Secretary to the Government of the Punjab, No. 309, dated Simla, the 20th August 1888.

I am directed to acknowledge the receipt of your letter No. 146, dated the 25th ultimo, submitting a copy of a Resolution recorded by His Honour the Lieutenant-Governor dealing with certain recommendations made by the

General Educational Conference, Punjab, for giving effect in that province to the views of the Government of India on the subject of discipline and moral and physical training in Indian schools and colleges.

2. In reply, I am to say that the Governor General in Council has perused the Resolution with interest, and that the thanks of His Excellency in Council are due to Sir James Lyall for the manner in which it is proposed to carry out the wishes of the Government of India in this matter, and also to the gentlemen who formed the Educational Conference for their excellent and, on the whole, very practical suggestions.

3. I am at the same time to request, with reference to paragraph 27 of the Resolution in question, that before any moral text-book is adopted for use in Punjab schools or colleges, a copy of the book or books which it is proposed to introduce may be forwarded for the information of the Government of India, which has the general question of the preparation of such a text-book under its consideration.

From F. C. ANDERSON, Esq., C.S., Officiating Secretary to the Chief Commissioner, Central Provinces, to the Secretary to the Government of India, Home Department, No. 2646—110, dated Nagpur, the 10th May 1888.

I am directed to acknowledge your letter No. 10-387, dated the 31st December 1887, dealing with the subjects of discipline and moral training in schools and colleges in this country, asking for an expression of the Chief Commissioner's views on certain points connected with these subjects, and commending them generally to his early and careful attention.

2. Copies of the letter were sent to the Inspector-General of Education, Mr. Browning, and other selected officers, as well as to the heads of the more important aided institutions in these Provinces, whose opinions the Chief Commissioner thought it desirable to collect before deciding what steps to adopt with a view of giving effect to the wishes of the Government of India in this very important matter. The replies received have been fully considered by the Chief Commissioner, and I am to forward, for the information of Government, a copy of Mr. Browning's letter, No. D.-2174 of the 12th April, which deals with all the points raised in the communication under acknowledgment *seriatim*, and embodies such of the remarks or suggestions made by the other gentlemen consulted as appear to the Chief Commissioner to be specially valuable. For this latter reason and because they are lengthy and contain for the most part little original matter, the replies of these other gentlemen are not sent. None of them appear weighty enough to warrant submission to the Government of India.

3. Attention may be drawn at the outset to Mr. Browning's remarks (paragraph 4) as to the small number of boys of a school-going age who are at present under instruction in these Provinces. Whatever, therefore, may be done to improve the moral character of the pupils in our schools, the effect on the general population cannot for many years to come be anything but insignificant. This of course is no reason for not making a beginning and endeavouring to lay the foundation of a proper system of discipline and moral training in the schools we have, but the fact above referred to is apt to be overlooked by persons not acquainted with this country whose opinions take their colour from a very different set of conditions.

4. It seems advisable also to notice prominently at the outset that almost all our schools are day-schools, whereas the great English public schools where disciplinary systems have received their highest development are boarding schools; also that in most English schools and colleges religious instruction is inseparably connected with the modes of discipline and moral training to which English boys and youths are subjected. For instance, attendance at school prayers or at chapel is generally compulsory, and want of punctuality at prayers or chapel or Sunday school hours is regarded with the same displeasure as want of punctuality at ordinary lessons or on ordinary days of the week. The unity which pervades the system obtaining in English boarding-schools and colleges is entirely wanting in the ordinary Indian day-school. There are of course large and important day-schools at home where the discipline maintained in school-hours is excellent, but this excellence is entirely due to the influence of trained and highly-educated teachers, whose efforts are supported

and supplemented by the home teaching of the boys' parents. This last is for the most part wanting in India. The head master of the City Aided School, Nagpur—a school which owes its origin and highly satisfactory present state to the efforts of the people of Nagpur—confesses it to be "a melancholy truth that (in India) a boy's moral training is sadly neglected at home."

5. The Chief Commissioner does not however propose to enter into abstract discussion or to waste time in general reflections in connection with the subject before him, and he will presently take up point by point the practical matters to which attention is directed in your letter. He desires, however, to say that he has not much faith in the ability of the Government or the Educational Department to deal effectually with the moral evils that seem to be the present outcome of Western education in India. It is best frankly to recognize that the period is one of transition and no one can yet tell the particular direction in which the new forces that are being evolved will tend. It is quite possible that within the next half century Hinduism may come down with a crash and a new Indian religion, Christian or Eclectic, arise on its ruins, to supply the sanctions for conduct which have for the present very largely disappeared from the Indian home as well as from the Indian school. It would be idle, however, to attempt to forecast the future, and the Chief Commissioner will gladly co-operate with the Government of India in devising such practical measures as may serve, perhaps, in some degree, to check the growth of the tendencies "unfavourable to discipline and favourable to irreverence in the rising generation" which the Government proposes to combat.

6. Turning now to the several points discussed in the letter under reply, the Chief Commissioner observes that the object which the Government has set before itself is described as being an endeavour to establish a standard of discipline and to foster moral training in Indian schools and colleges. With reference to this he would only remark generally, in addition to what has been already said, that he thinks Mr. Browning has rightly drawn attention to the difficulties in the way of applying English analogies to Indian educational institutions. If, I am to say, the Education Commission, so full of practical suggestions upon every other branch of its enquiry, found itself unable to travel beyond the suggestions reproduced in the letter from the Government of India now under consideration, there is strong presumption that it was not practically possible to go much further; and it may perhaps be doubted whether the suggestions in that letter really do carry the question much further.

7. The recommendations of the Commission are:—

(*a*) the introduction of inter-school rules;

(*b*) the opening of playgrounds and gymnasia;

(*c*) the prohibition of religious teaching in Government and board schools, during school-hours, qualified by the injunction that inspecting officers should see that the teaching and discipline in schools are such as to exert a right influence on the manner, conduct, and character of the pupils.

These will be noticed in turn.

8. As to the first, it is stated in your letter that the Governor General in Council has no doubt that great good would follow the introduction in India generally of a well-devised system of rules defining the conditions under which pupils should be allowed to pass from one school to another; and it is proposed that measures should be taken to extend some such system to all schools in all provinces aided or supported by public funds as a condition of the continuance of such aid, and to move the Senates of the Universities to use the influence at their command to procure its adoption in schools and colleges which do not receive aid from Government. The Chief Commissioner finds that the opinion of those engaged in education in these Provinces is in favour inter-school rules of a simple kind, and he concurs in, and will be glad to act on, that opinion. He is not, however, prepared to go beyond Mr. Browning's proposal to limit the application of such rules to Anglo-Vernacular schools and colleges in the same town. He thinks that under the circumstances of life in India, it would give trouble to make such rules universally applicable, and that

for all practical purposes it will be enough in these Provinces to adopt the single rule proposed by Mr. Browning, which is as follows:—

> "That no boy belonging to any departmental or aided Anglo-Vernacular school or college, except on the 1st of April or on the 1st October, be admitted from any school to any school of the same grade, except on producing a certificate from the master of his late school, saying that he has paid his fees, and is permitted to leave. In the event of any boy applying for admission without such certificate, the head master of the school in which the boy applies for admission will write to the Principal of his late school and ascertain what objections, if any, the Principal has to give the boy permission to leave. If no answer is received in 14 days, the boy may be admitted to the new school. An appeal to the Inspector of Schools against the refusal of any master to permit the departure of a Scholar may be permitted. The decision of the Inspector will be final."

The Inspector-General of Education will be requested to have this rule introduced now.

9. As regards the opening of playgrounds and gymnasia, it is observed by the Government of India that there is ground for hope that the recognition of gymnastics and field games as part of a regular course of school training may render the pursuit of them even more popular than it is at present, and effect an improvement in the physique of the rising generation; it is suggested that, in order to stimulate proficiency in such exercises, a system of marks and prizes for efficiency in gymnastics might be everywhere introduced; and the hope is expressed that playgrounds and gymnasia may be provided by public liberality coming to the aid of public funds. On these points, I am to say that, in respect of gymnastics, the Central Provinces are far ahead of any other province with which Mr. Mackenzie is acquainted. He is disposed, however, to think that some definite rules insisting on gymnastic training being given to all boys above a certain age would be useful, and the Inspector-General of Education will be asked to frame rules with this object. In the course of his tours the Chief Commissioner found in several places that only a limited number of boys were taught gymnastics, though all were fairly drilled, and he would be glad to see a larger proportion of the boys in every school trained in gymnastics. The Inspector-General will also be asked to see what can be done by local appeal to enlarge existing playgrounds or provide playgrounds where there are none now. The funds at the Chief Commissioner's disposal will not permit of his sanctioning expenditure on the purchase of land for playgrounds, and it must be remembered that out of school-hours Indian boys will not resort to playgrounds as English boys do. He must trust mainly to private liberality for the provision of gymnastic apparatus where this is still wanting. Apparatus of an inexpensive kind, costing about R100 the set, is quite sufficient for most of our schools. Only open-air gymnasia are ordinarily required. As for prizes for gymnastics, they are already given at the school gatherings referred to by Mr. Browning (paragraph 6), and they are also frequently provided by School Committees, when schools are visited by district and other officers, as well as by these officers themselves. The practice of gymnastics has, in short, received much encouragement in these Provinces, thanks to the exertions of Mr. Browning and the natural liking which the boys in our schools have for such sports.

10. The third recommendation of the Education Commission opens with a reference to the prohibition of religious teaching in Government schools during school-hours. The Chief Commissioner concurs with the majority of the Commission and the Inspector-General of Education in thinking that in Government schools we must hold aloof from religious instruction altogether. It is difficult to see how or in what form religious instruction could be given in such schools out of school-hours; and the Chief Commissioner considers it would be most dangerous to take any new departure here. As to the latter portion of the recommendation, it is observed by the Government of India that the insistence by inspecting officers upon the maintenance of proper discipline in schools, and of a satisfactory method of teaching, presupposes the existence of a standard of discipline which it is the object of the present discussion to establish. This is true, if we go so far as to hold that there can be no such standard except there are hard-and-fast rules regulating its attainment. But the Chief Commissioner doubts whether in the English schools and colleges the practice of which is commended for imitation, discipline is enforced so much by

fixed rules as by the personal bearing of the teachers and the general tone of the seminary. And in this country, even if there are no definite rules laid down for Inspectors to enable them to judge of the state of discipline in a school, there can hardly fail to be some unwritten standard everywhere—a standard governed by the traditions of the department in each province and higher perhaps in some provinces than others—by which the Inspecting staff is guided. "There has always" (Mr. Browning observes) "been in all departmental schools in the Central Provinces a standard of discipline, the standard aimed at being precisely that of a high-bred English gentleman; with more or less success, according to the nature of the instruments we have employed, that standard has been to some extent obtained, and I hope that in a few years we shall be able to omit the words 'less success' and yet present a truthful picture of our schools." The Chief Commissioner does not, however, mean to imply that nothing can be done by the introduction of good-conduct registers or other well-devised means to raise the standard of discipline. These he will consider presently. He merely wishes to indicate that there may be discipline of a valuable kind without hard-and-fast rules, and to notice that the subject has not been overlooked in these Provinces, though perhaps Mr. Browning's estimate of it is to some extent partial.

11. The first of the means suggested in paragraph 10 of your letter, whereby we may endeavour to arrive at a standard of discipline is the provision of efficient training schools and colleges for teachers, and the employment as teachers only of those who have given satisfaction during a course of training. The provision of good teachers is, it is observed, of the greatest importance to the well-being of the country—teachers of a stamp that will make their schools no less effectual nurseries of morality than of mere literary knowledge; and the opinion is expressed that in the truest interests of education the cost of providing thoroughly good training schools and colleges for teachers of English as well as of Vernacular schools should be regarded as a first charge in the Educational grant. Failing a sufficient supply locally of trained teachers of all classes, it is suggested that, unless inconsistent with native feeling, trained head masters from England might be engaged for definite periods of five or seven years for the more important schools, with a view to the introduction of a tone and system of discipline which other schools might emulate.

The existing provision of training schools for Vernacular teachers is sufficient for the wants of these Provinces. For Anglo-Vernacular teachers we look, as Mr. Browning says, to our colleges. Men who have passed through the college course do not undergo any special training as teachers before appointment to posts in the Department. Mr. Browning is not in favour of keeping such men at college for special training after they have completed the ordinary college course. "I fail," he says, "to see how another year's tuition, it may be in the art of pedagogy, will raise their moral standard;" and he very truly observes that education in the art of teaching is purely technical education and can hardly affect a man's moral character. So far, the Chief Commissioner agrees with him. No doubt if we could secure a supply of enthusiastic teachers of high moral tone we should do more to put our schools on a proper basis as seminaries of morality than in any other way, but Mr. Mackenzie cannot see how this end could be attained by teaching pedagogy in a training college. At the same time, he is in favour of extending the system of examination for teachers' certificates and of establishing normal classes for Anglo-Vernacular masters when funds are available; and the Inspector-General of Education will be asked to consider these matters more fully and submit proposals regarding them. (The funds available in the Central Provinces are, however, being largely forestalled at present to meet the cost of a scheme of technical instruction, for which there is urgent need.) But all this, the Chief Commissioner fears, will do little towards securing teachers of high moral calibre.) We can only hope to get men of this stamp as the standard of morality in the country generally improves, and as the standard in our colleges advances.

With respect to the suggestion that European masters should be engaged for the more important schools, Mr. Mackenzie has little doubt that it would be a very unpopular measure and cannot recommend its trial in these Provinces.

12. In connection with the question of applying a system of teaching having a direct bearing upon personal conduct—the second matter referred to in paragraph 10 of your letter—the Chief Commissioner is asked for his opinion as to the desirability of introducing a moral text-book or of recasting the text-books now in use with the view of introducing into them extracts from the various great writers who have dealt with the question of personal conduct in all its aspects. It is also suggested that the establishment of select school libraries of choice books might have a good effect in providing the boys in our schools with wholesome general literature. The Chief Commissioner, I am to say, would gladly welcome the introduction of English Readers specially prepared for Indian schools. The 'Royal Readers' now in use appear to him altogether inappropriate for Native pupils. He has already asked the Standing Text-book Committee in these Provinces to consider the subject; but it would be more satisfactory that the Government of India should offer a substantial bonus for the preparation of such text-books, into which moral lessons might be interwoven. This would be preferable, Mr. Mackenzie thinks, to a separate moral text-book. The poverty of the scholars and the variety of text-books already required makes it undesirable to add to the number of books. As regards school libraries, these are being gradually formed in these Provinces, but it must be remembered that Indian boys are not "readers" in the wide sense of the term—they rarely travel beyond their school tasks and text-books.

13. As desired in paragraph 13 of your letter, the attention of District Councils and Municipal Committees will be directed to the importance to be attached to the moral training imparted in the schools under their charge. They can, however, do little more than arrange for constant oversight and inspection by the more intelligent of their members.

14. Next comes the question of punishments for breaches of school discipline—a matter which the Government of India leaves to the judgment and discretion of Local Governments. The general instructions in force in the Central Provinces on this subject are given in paragraph 10 of Mr. Browning's letter—and Mr. Mackenzie agrees with him in thinking that it would be a mistake to attempt to lay down precise rules for regulating punishments. The matter, the Chief Commissioner thinks, may best be left to the general instructions above referred to, which appear to have answered their purpose well hitherto, and to the Inspectors whose duty it is to enquire into all matters connected with discipline.

15. As regards good-conduct registers, the Chief Commissioner will now direct their introduction. The form of register proposed by Mr. Browning (paragraph 11) is suitable and will be adopted, while his proposal to record the conduct of scholars on the Upper Primary and Middle School Pass certificates is well calculated to produce excellent results, and nothing more appears to the Chief Commissioner to be needed at present.

16. The next reform suggested in paragraph 10 of the letter from the Government of India is the extension of the hostel or boarding-house system to the fullest extent that the public finances or private liberality will permit. The Chief Commissioner fully recognizes the value of such establishments. There are boarding-houses now at Nagpur, Jubbulpore, Raipur, Sambalpur, and other places for normal school and other students. The difficulty in extending the system is the want of funds, but the importance attached by the Government of India to its extension will not be overlooked. The first thing to be done, however, is to improve or enlarge existing boarding-houses where the accommodation is unsuitable or insufficient, and the Inspector-General will be directed to press this matter upon the attention of local bodies.

17. As regards the monitorial system, it is observed by the Government of India that it has been tried with success in some Indian schools—that it is, no doubt, not fully applicable to schools where none of the pupils are boarders, but that, even in these cases, great benefits will be derived from its partial adoption, while in hostels it is probable that it would work well. As already noticed, almost all the schools in the Central Provinces are day-schools to which the system is admittedly not fully applicable. That system is already in force here to some extent for tuitional purposes during school-hours, but the influence of the monitors can hardly be expected to reach the younger boys when the school closes for the day and they have scattered to their homes. It

may be possible, however, to do something more in thisdi rection in boarding-houses and high schools and colleges, and the Inspector-General of Education will be asked to give this matter further consideration.

18. The last suggestion is the exclusion from school of boys who have not reached a certain class by a certain age. It is observed that experience has shown that a large proportion of moral evil and disregard for rules is traceable to the influence of youths who remain at school to a comparatively advanced age without rising beyond the lower classes and who exercise an evil influence over the younger boys in the same class. It is asked how far such a state of things exists in the Central Provinces. A rule of the kind suggested should not, it is added, be introduced if not agreeable to native feeling.

Mr. Browning's long connection and intimate acquaintance with the schools—down to the smallest of them—in these Provinces make his opinion on this subject valuable. It will be seen from the remarks contained in paragraph 14 of his letter that, generally speaking, little or no harm has in his experience been caused by the want of a definite rule such as that under consideration. Over-time boys are discouraged, and Mr. Browning only remembers one case in which evil resulted from the admission of an old boy into a low class in a school filled with younger boys. But he has sometimes seen in one or two zilla schools boys who are really too old to commence the study of English and to read with the lowest class of the middle school, and he accordingly proposes to direct that when any boy of 15 and upwards seeks admission to the lowest class of the middle school, his case is to be brought to the notice of the School Committee, and that he is not to be admitted unless the Committee are of opinion that he is really actuated by a desire to learn English. Mr. Mackenzie accepts this proposal, and a rule to the above effect will now be introduced. In view of Mr. Browning's description of the present state of the Central Provinces schools, and of his remarks on this subject generally—remarks in which the Chief Commissioner concurs—it seems unnecessary to do more than introduce this rule at present. It would be specially inadvisable to lay down detailed rules of general application which might tell against the muhammadan community.

19. The last subject dealt with is that of discipline in colleges. It is observed by the Government of India that if a good system of school discipline were once established, the problem of dealing with discipline in colleges would be materially simplified, because undergraduates would enter college with habits formed and characters developed by the wholesome discipline of the schools. But in colleges, it is said, positive rules, the methods appropriate for schools, are comparatively ineffective, and the tone of a college can only be raised by distinct moral teaching and moral supervision. It is requested that an earnest effort be made to establish a practical and effective system of moral instruction and supervision in colleges; and certain regulations are suggested (paragraph 21 of your letter) for adoption. These regulations the Chief Commissioner will be glad to see introduced in the Jubbulpore College—the only Government College in the Province—and the Hislop and Morris College authorities will be advised to adopt them also. The discipline in all three colleges is, the Chief Commissioner thinks, good.

20. In paragraph 16 of his letter Mr. Browning notices that the whole subject of moral discipline in the schools of the Central Provinces has been constantly considered ever since their establishment, and he has no doubt that the system of education pursued is one that already exercises an influence for good on the youths we train. He attributes (paragraph 18) the very common failing of conceit among young men entering public life, not to their school training, but to the system of competitive examinations and the bestowal of appointments by competition. There is, however, no system of direct competition for appointments in these Provinces. A man's educational qualification is of course taken into account, but there is no competitive examination. Men are nominated to appointments, and the Chief Commissioner has no present intention of introducing a system of competitive examination for appointments to the public service, the only effect of which would be to fill every office with Mahratta Brahmins to the exclusion of every other class. I am to add that Mr. Mackenzie has seen all the colleges and most of the larger and many of the smaller schools in the Central Provinces, and found the pupils remarkably free from the conceit and rudeness of lads in more advanced places.

21. Whatever has been done hitherto to maintain sound discipline in our schools, it cannot be said that there is not room for further improvement, and the Chief Commissioner is glad that the subject has been brought forward so prominently by the Government of India, and he will continue to give it his earnest attention and to press it upon the notice of the Educational authorities in these Provinces.

From C. BROWNING, Esq., M.A., C.I.E., Inspector-General of Education, Central Provinces, to the Secretary to the Chief Commissioner, Central Provinces,—No. 2174-D., dated Nagpur, the 12th April 1888.

I have the honour to acknowledge the receipt of your No. 465-3 of 21st January 1888, forwarding a copy of letter No. 10-387, dated 31st December 1887, by the Government of India, on the subjects of discipline and moral training in schools and colleges. Sufficient copies of the Resolution for circulation were received on the 23rd February.

2. I also forward the replies of the gentlemen noted in the margin, whose opinions the Chief Commissioner desired to receive, and others whom I consulted. I have not yet received any reply from Nos. 8, 9, 10, 12, and 13 of the gentlemen marginally noted. I think it better to submit this letter without waiting any longer, as you ask not only that my reply may deal with each point of the letter, but that it "be submitted as early as possible."

1. Rev. J. G. Cooper.
2. J. W. Tawney, Esq., C.S.
3. Rev. C. Pelvat, C.C., Principal, St. Francis deSale's School.
4. Colonel Jacob, Inspector of Schools, S.C.
5. Koilas Chandra Datt, Esq., M.A., Professor of Sanskrit.
6. W. Young, Esq., Principal, Jubbulpore College.
7. Mr. Dwarkanath Sarkar, Officiating Superintendent, Male Normal School, Jubbulpore.
8. A. P. Howell, Esq.
9. J. W. Neill, Esq.
10. Mr. Waman Rao, Extra-Assistant Commissioner.
11. Head Master, City School, Nagpur.
12. Rev. Mr. Ellwood.
13. Mr. Hari Gopal Padhye.

3. I forward a copy of my No. D.-659 of 9th February, so that the replies of the gentlemen whom I consulted may be fully understood.

4. Before considering the "letter," the number of students who now receive education in these Provinces may be mentioned. We have 1,895 schools and 107,001 scholars, of whom 101,701 are boys and 5,300 are girls. We have a male population of 5,827,122 and a female population of 5,721,389. Thus only 11·63 of the male population of a school-going age are under instruction in recognised schools. Or for every 12 boys under instruction 88 are growing up without school education. It is therefore apparent at once, that so far as morality is concerned, our schools affect but little the mass of the population. The influence of home has much more effect on the manners, habits, and morality of the rising generation in India than any school education. And even scholars in schools are more influenced by their home surroundings, customs, and social ethics than by their teachers. If such teachers are foreigners they are tolerated, some are liked, but their moral teaching would be rather regarded as applicable to Western nations than of universal application. If the teachers are fellow-countrymen of their scholars, their influence is on the side of home and caste. As are the people so are the majority of the teachers. It is only here and there that men of lofty sentiments and moral purity can be found. The great majority of schools are simply day-schools; there are few boarding-schools or schools to which boarding-houses are attached. Most of the pupils in our colleges are married. Many of the pupils even in middle schools are married. Analogies drawn between the effects and systems of school education in England and school education in India must be fallacious. The circumstances of the pupils, their temptations and aspirations, are distinct. The temptations of an English collegian are those of unmarried, lusty youths; their virtues are of the robuster kind. They are courageous, manly, truthful, and without pretence. The temptations of Indian college students are to self-conceit and duplicity; their virtues are temperance, patience, industry. In England students are not married; they are all of one caste, they do not usually go to college merely to obtain employment under Government, but enter college because it is the fashion, because ignorance is disgraceful, because they wish to make friends with men of their own rank in life and to acquire knowledge and mental aptitude, not for the purpose of barter, but to fit themselves for the practical duties of life, to occupy the position their fathers have occupied before them. The letter says that "the English public schools and universities aim not merely at training the faculties of men for the acquisition of knowledge, but also at producing a distinct type of character well adapted for the practical duties of life. In various ways they attempt to teach practical wisdom, and there is every reason to expect that a close approximate to their methods of education may result in fitting the members of similar institutions in India to take a useful part in social business of all kinds." I very much doubt this. The ideal university of India is not, I think, an university on an English model, but an university that has sprung from the wants of the people,—not an university from which the richer classes hold aloof and to which sons of the poor, often of religious mendicants, are tempted by scholarships and the hope of Government employment. An Indian college is hardly yet a religious

institution of sound learning to which Indian youths resort from religious motives, from fashion, or from the desire of learning. I do not think, if regard be paid to the totally distinct social habits of Hindus and Muhammadans from English habits, we shall gain much by approximating Indian colleges to English institutions. English colleges are a growth, not a creation. Indian colleges and high schools are not a growth, but an alien graft. Fault is found with the manners of our Indian collegians. It is said that the courteous Eastern gentleman of the past is disappearing. We certainly would not go to our colleges to look for him. Our colleges are not filled with the children of gentlemen of culture and education. The collegians have brought with them the manners and habits of their class. In the Central Provinces last year, of 110 college students, the parents of only 5 had incomes of more than ₹5,000. The parents of about one third of the students were in receipt of less than ₹200 a year, only 7 had estates, only 16 were in the service of Government. If English colleges were filled with men from the same stratum of society, there would be complaints of the manners of English students. As it is, their pupils belong to the upper middle classes and bring the carriage and language of gentlemen with them to college. The poor becomes refined by contact with gentlemen. It is this—the contact with others—that produces the type noticed in the Government Resolution, not the instruction scholars receive. As Locke said just 200 years ago, no one is "made anything by hearing rules or laying them up in his memory; practice must settle the habit of doing."

Indian undergraduates come to see me, I give them chairs, they put up their legs and begin to play with their toes. A man educated in our schools brings me a book to patronise. I point out the numerous blunders, which he will not acknowledge until absolutely compelled. One meets a group of high-school boys. Some bow, but a large number either look abashed or stare. I will give an example of the want of manners that offends people of any culture. Some years ago I visited one of the larger colleges in Calcutta. It was the recess. The boys were seated, or standing about in groups. I asked one boy seated on the steps when the class-rooms would reopen; he mumbled something without rising; a second boy spat on the ground; a third——well, I will go no further. These boys did not intend to be rude. They merely brought the habits of their rudely rustic parents to college with them. I think our college and school systems are exotics. It is therefore especially necessary that we give native children the best education possible—physical, mental, and moral. There is a consensus of opinion that moral education can best be inculcated by example.

The Rev. J. G. Cooper says that "our Professors should themselves be moral text-books, known and read of all men. Let the Educational authorities take pains," he adds, "to select men of moral rectitude,—men who love the profession and are imbued with a sincere and earnest desire to instruct the youth of the land in the ways of truth, wisdom and virtue,—and they will, I am persuaded, adopt the best method of gaining their end."

The Rev. C. Pelvat, R. C. C., writes:—

"Special masters are required,—masters who have taste, enthusiasm, avocation for their work,—masters who will think they have done only a small fraction of their duty when they have made their pupils clever, and who will look upon education in the highest sense of the term, and desire to form men of learning, good morals, and good manners."

It is men rather than systems that we require in India,—men not tempted by high salaries and by hopes of promotion to adopt a career for which they have no vocation, who would as soon be merchants as educational officers if they could get as much money and had the necessary capital. John Stuart Mill in the inaugural address delivered to the students of St. Andrews, said:—

"It is beyond the power of schools and universities to educate morally and religiously. Moral and religious education consists in training the feelings and daily habits, and these are in the main beyond the sphere and inaccessible to the control of public education. It is the home, the family, which gives us the moral or religious education we really receive, and this is completed and modified, sometimes for the better, often for the worse, by society, and the opinions and feelings by which we are surrounded. The moral or religious influence which a college can exercise consists less in any express teaching, than in the pervading tone of the place. There is nothing that spreads more contagiously from teacher to pupil than elevation of sentiment: often and often have students caught from the living influence of a Professor a contempt for mean and selfish objects, and a noble ambition to leave the world better than they found it, which they have carried with them throughout life."

I do not think, if we secure good teachers, men of capacity, enthusiasm, and moral worth, we shall much longer complain of the want of religious teaching in colleges. Without such men, systems of morality inculcated by rote by men whose lives are epitomes of selfishness, will do no good. I am glad to say that I observe that institutions have been established in Calcutta, Allygarh, and in Poona, whose professors and managers do really forego at least pecuniary reward in order that they may educate their fellow-countrymen. Such institutions will, I hope, grow and increase, and their value will not, I think, consist in their likeness to English schools and colleges, but in their fitness for the needs of Indian youths.

5. Inter-school rules may be introduced and applied only to schools of the same grade in the same towns. The only rule that I would suggest is :—

The introduction of Inter-school rules.

"That no boy belonging to any departmental or aided Anglo-Vernacular school or college, except on the 1st of April or on the 1st October, be admitted from any school to any school of the same grade, except on producing a certificate from the master of his late school, saying that he has paid his fees, and is permitted to leave. In the event of any boy applying for admission without such certificate, the head master of the school in which the boy applies for admission will write to the Principal of his late school and ascertain what objections, if any, the Principal has to give the boy permission to leave. If no answer is received in 14 days, the boy may be admitted to the new school. An appeal to the Inspector of Schools against the refusal of any master to permit the departure of a scholar may be permitted. The decision of the Inspector will be final."

* * * * * * *

I only apply the rule to Anglo-Vernacular schools and colleges in the same town, otherwise there will be constant squabbles between result-aided indigenous schoolmasters.

6. All middle schools have gymnastic apparatus. All school-boys are drilled. Many primary schools have gymnastic apparatus. All normal schoolmasters are drilled and learn gymnastics. Normal-school students are examined in gymnastics and drill before granting them certificates. Expensive gymnastic teachers are not required for middle schools. All that is wanted at present is to appoint to the *branches* of middle schools in the Southern Circle vernacular teachers passed in gymnastics, in place of men not recently trained, who have not passed. We may then allow two rupees a month to such gymnastic teachers in addition to their ordinary pay. They will gladly teach gymnastics for this small addition. At present we have some unpaid gymnastic teachers in our larger schools, and the teachers often neglect and dislike the work. As mentioned by Mr. Tawney, the children of the Central Provinces are born gymnasts, and do the most surprising feats with but little apparatus. They are fond of wrestling, and in many schools we have wrestling grounds, and all the villagers turn out to see the matches. Some gymnastic apparatus has been provided in nearly every case, either partly or entirely by local effort from local fees and subscriptions. In two or three districts the boys assemble annually and compete for gymnastic prizes. During the last year there were such gatherings in Saugor and Narsinghpur. The Hislop College has just set up an open-air gymnasium. The Jubbulpore College has an excellent covered gymnasium in which the pupils practise. Prizes are awarded for proficiency. The Sambalpur and Raipur High Schools both have good gymnasia.

The opening of playgrounds and gymnasia.

* * * * * * *

This year I have nearly always after the examination of every school seen the boys drilled. They have also practised gymnastics, and I have rewarded the best gymnasts, distributing prizes on the spot. Not much—indeed nothing—is done in cricket. The apparatus is expensive and soon gets out of order. Our boys are very poor. They cannot usually afford to buy for themselves, and bats and stumps and balls given gratuitously are badly used and soon disappear.

7. From the very commencement our inspecting officers have paid attention and reported upon the discipline of schools and the cleanliness of the children. Such reports have usually been made when the discipline is very good, or when it has been bad. In all Departmental and District Council schools there is a very simple manual in the vernacular of the scholars, which has a few words on—(1) Moral training, (2) Truthfulness, (3) Honesty, (4) Self-content, (5) Submission to authority, (6) Temper, (7) Gentleness, (8) Physical training, (9) Cleanliness, (10) Orderly conduct, (11) Prompt obedience, (12) Industry, (13) Discipline, (14) Punctuality, (15) Attention, (16) The government of the passions, (17) The exercise of the better feelings, (18) Imitation. The most valuable of the slight hints on these subjects are perhaps the remarks on the master's own character and conduct. It is said that of all means for establishing and maintaining good discipline this is the most important. The character and conduct of the master determine the discipline of the school. Masters fail to maintain discipline because they do not cultivate themselves the qualities necessary to secure it. Masters should know that it is their real character that affects the school. No attempt by a master to appear what he is not will be successful with his boys; and then the Manual goes on to say what are the necessary

The prohibition of religious teaching during school-hours in Government and Board schools, qualified by the injunction that inspecting officers should see that the teaching and discipline in schools are such as to exert a right influence on the manners, conduct, and character of the pupils.

personal qualities in a teacher. Every normal-school student is examined in this manual. There has always been in all departmental schools in the Central Provinces a standard of discipline, the standard aimed at being precisely that of a high-bred English gentleman. With more or less success, according to the nature of the instruments we have employed, that standard has been to some extent obtained; and I hope that in a few years we shall be able to omit the words "less success," and yet present a truthful picture of our schools. As regards religious instruction, I think—I say it with due respect—that the attitude of the Government of India in the letter under consideration is rather at variance with the intelligible rules hitherto laid down for the guidance of officers of my department. We would all gladly see an increase in the number of aided colleges in which religious instruction may be freely given. Not only so; I would gladly see our inspecting officers, both European and Native, animated in their personal and practical inculcation of morals by religious enthusiasm. I would prefer to see them look for their reward to the results of their training as manifested by the conduct of their scholars, rather than to increase of pay, a higher grade in the department, and so on. They cannot usually be animated by enthusiasm unless they found their ethical system on religion. I suppose that of all the Hindu religious systems none inculcates a higher morality than Brahmoism, and of all religions none exhibits a higher type of life than Christianity. The letter says, "even in schools supported by the State something in the way of religious instruction can be effected out of school hours in accordance with established principles." Yet I believe no ordained minister who does not cease to perform his functions as a minister can obtain an appointment as Inspector of Schools in the Education Department, nor can any priest* of the Brahmo religion discharge the duties of Acharya whilst he holds the post of Deputy Inspector of Schools. Our existing rules and practice are intelligible enough. The apparently new departure hinted at rather than introduced by the letter is perhaps not so intelligible. The opinion expressed by the Education Commission seems to me to be thoroughly sound; namely, that "religious feeling is so inflammable in India and sectarianism so prevalent, that it is not safe to depart from a policy which has worked well in the past."

* Letter No. 174 of 15th February 1888, from the Under-Secretary, Government of Bengal.

8. We have already efficient training schools for Vernacular teachers. For Anglo-Vernacular teachers we look to our colleges. Until recently we had no college in the Southern Circle, so that the masters we obtained for the lower appointments in zilla schools in the Southern Circle were not so well trained as in the Northern Circle, where the Jubbulpore College supplied us with good men. Now, however, we have two colleges in Nagpur, and the supply of teachers should equal the demand. The letter of the Government of India is on *moral* education; it does not discuss how we may best raise the intellectual character of the education we already give. The students we shall in future employ in Anglo-Vernacular schools of the Marathi-speaking districts, will be men trained in the Hislop College or in the Morris College. The Hislop College is a college belonging to the Free Church of Scotland. The Morris College is a college maintained and supported by Native gentlemen. The junior masters we shall select for our schools will either have been three or four years under instruction in the Hislop College, and its high school managed by the Nagpur branch of the Free Church Mission, or will have been for the same time under instruction in the Morris College or its High School branch, the City School. The habits and moral character of such students will have been moulded by home influences, by their social surroundings, by the general tuition they have received in the Morris College, by their general and religious instruction in the Hislop College, by the example of their teachers in both colleges. I fail to see how another year's tuition, it may be in the art of pedagogy, will raise their moral standard. A man may be a very good intellectual instructor of youth, may understand all the most approved methods of instruction, and yet his life may be a very undesirable one for his scholars to imitate. The education of the moral faculties is one thing, the education of the intellectual faculties is very closely allied to the education of the moral faculties, but education in the art of teaching is purely technical education. The pay we offer to students who commence as masters in Anglo-Vernacular schools is only 20 or 25 rupees a month. We find it now very difficult to secure men for the posts. If we delayed to employ men until, having passed the necessary examinations as to knowledge, they had passed through a training school, we should simply have no candidates. Already, owing to the discontinuance of pensions, to the smallness of the pay we offer, to the severity of the work we exact, the Educational Department is not a popular department. Ambitious men of talent much prefer to become pleaders and clerks, to enter the Settlement Department, to accept some appointment that will lead to advancement as a Tahsildar, Extra Assistant Commissioner, and the like. We have not in these Provinces crowds of educated men anxious for employment. So that I do not know that it would be of use, as a means of *moral* training, to open normal-school

The provision of efficient training schools and colleges.

classes that would prolong the course of study. We should certainly have to pay students whilst under instruction, and they would constantly be tempted by offers of higher pay in other departments not to fulfil their engagements to the Educational Department. A discontented teacher is of little use. We can of course institute examinations in the art of teaching and give certificates to masters passing such examinations. This would not be unpopular and would tend to improve the teaching in our schools. In a few years when the number of English educated youths in these Provinces increases, when appointments in Anglo-Vernacular schools are more eagerly sought after than at present, then we might open normal classes for Anglo-Vernacular teachers. We had a year ago in our colleges only 100 pupils, and in our secondary schools only 4,114 boys!

The extension of a system of teaching having a direct bearing on personal conduct.

9. Our English reading-books are those prepared for English boys. They are saturated with the Christian thought of eighteen centuries. Our Hindi and Marathi readers have lessons on morality, truthfulness, cleanliness, faith,—that is, trust in God. Our masters are told that it is their conduct the boys will imitate. I am not aware that we can do any more to inculcate morality. Our system of teaching has a direct bearing upon personal conduct. Mr. Young, the Reverend J. G. Cooper, Professor Koilas Chandra Datt, the Reverend C. Pelvat, Principal of St. Francis deSale's College, all record how much more important is the conduct of a teacher in the formation of good habits in his pupils, than any mere formal instruction from books. I have already quoted the opinion of John Stuart Mill and of John Locke; as the latter says, "the beauty or uncomeliness of many things will be better learned and make deeper impression" on children and young men "in the examples of others than from any rules or instructions that can be given." Nothing sinks so deep into men's minds as example. Precept without practice would tend to weaken a boy's sense of the value of moral precepts, perhaps even to render them ridiculous. I do not think I need dwell longer on this subject. In the Bhandara district a system has been introduced, which in the hands of a judicious teacher may be made to tend strongly to improve the character and raise the intellectual and moral tone of boys at school. In every school there is a society called the "Bal Sabha" or "Children's Council." The "Council" or "Company" assemble on holidays, usually on Sunday. They are formed into opposing camps. A boy on one side reads an essay, a boy on the other criticises. Some small reward, as a sheet of paper or a pencil, is given to the essay-writer, or to the opponent if his critique is excellent. Then one of the students on one side proposes questions to a student on the opposite side, and replies in his turn; whoever wins has a small present, and the boy who cannot answer has to wear a chain and wooden badge on which गाढव, the Marathi for "Ass," is written in large characters. The boy thus decorated soon gets rid of the badge by propounding some difficult question, which the other side cannot answer. The people seem to take an extraordinary interest in the proceedings of the boys and assemble in large numbers to see and hear. It is evident that any truth that the master desires to inculcate, or any fault or breach of discipline that he desires to reprobate, might on these occasions be most impressively treated. The people propose, I believe, to establish a small library in connection with each Bal Sabha. The Reverend J. Douglas has already given some books and I have been asked to assist. But I have not yet applied for any special grant until I see how much the people themselves will contribute for these children's council libraries.

The repression of breaches of discipline in accordance with certain well-defined rules.

10. To attempt to introduce any such system as that suggested would, I think, be impracticable. We should have law without justice. The same fault committed by two boys often deserves very different treatment.

The Reverend C. Pelvat says, "The repression of breaches of discipline ought to be left to the discretion of head masters. The same breach of discipline does not imply the same amount of fault in every student."

The Principal of the Jubbulpore College notes that he would be extremely sorry to have to administer punishment for ordinary breaches of discipline according to definite rules. He thinks that any teacher who cannot maintain discipline without a code, would be more profitably employed in other work. I agreed with these opinions. The discipline of a school is not that of a jail. Young children are not criminals. Example and precept are often more efficacious than punishment which tends to harden. In fact, I do not hesitate to say that no man is fit to command a ship or a regiment or to manage a school under whose régime punishments are very frequent. I do not advocate the introduction of a "punishment code." We should have small boys arguing with their masters as to whether they were punished under the right section. It is not possible, I do not know that it is desirable, it is certainly not in accordance with experience, that punishment for any fault should fall only on the offender. The fine may eventually perhaps have to be paid by the pupil's parents, but the pupil himself will be

punished by their displeasure. A scholar may be flogged—his parents are often more punished than the boy. They are first disgusted that their son should have deserved punishment; they are next shocked at the disgrace. The discipline of a college, where all the pupils are probably married men, is very different from the discipline of a school. As regards school discipline our rules are simple enough. I give them below; they are to be found in the School Manual published in 1878:—

"The subject of punishment is attended with great difficulty. Cases sometimes occur where it is absolutely necessary for the maintenance of discipline that the master should inflict corporal punishment, and it seems right that the masters should have the power when all other means of discipline have failed; but it should be resorted to on the gravest occasions and only after the master has tried every other means without success. The school in which corporal punishments are frequently inflicted is in a bad state of discipline, and the master who frequently punishes is quite unfit for his office. There are certain principles that ought to regulate the master in his use of chastisement. Punishments should never be so severe as to inflict lasting pain or injury on the child. The master has no authority to inflict such punishment. If he cannot command obedience by light punishments, he should refuse to keep the boy in the school. Punishment should never be inflicted under the feeling of anger. It should be inflicted in a calm, dispassionate manner. If the master leads the boys to think the master punishes to satisfy his temper or in obedience to passion and vindictive feeling, his punishment will do harm rather than good. The following cautions are given:—

"*1st.*—Never punish with the hand, but always with a flexible cane which is kept for this use only.

"*2nd.*—Never use this cane for any other purposes, and never have it in the hand but when using it for chastisement.

"*3rd.*—The only part of the body on which it should be inflicted is the palm of the hand.

"*4th.*—Never delegate the infliction of any kind of punishment to another person. No punishment by any other boy can do any good.

"*5th.*—Never enter into a contest between the boy's power of endurance or obstinacy, and the master's power of inflicting pain. When moderate punishment will not reduce a boy to obedience, he should be sent to sit alone, and the master refuse to do anything for him. If this does not succeed after one or two days, he should be told that the school is not the proper place for wicked, obstinate boys, and he should be sent home with an explanation of the reason.

"*6th.*—Use corporal punishment as seldom as possible, and never hastily. Let it always be done deliberately.

"*7th.*—Remember that the chief use of punishment of all kinds is to connect pain with evil doing, and also to be a means of deterring from bad actions and vice."

And it is added that—

"Any boy whom the master thinks ought to be expelled from the school for misconduct must be brought before the Committee for their decision before the expulsion can be carried out. For gross insolence or immorality, the master may expel at once, reporting the circumstance for the confirmation of the Committee."

All departmental schools are managed by committees to whom the master is secretary.

The introduction of conduct registers.

11. I think conduct registers might be introduced. Those who would not introduce such registers seem to be actuated either by fear lest teachers should be unjust, or by the opinion that conduct at school is not always or generally a test of the conduct of a boy when he leaves school. The most obstreperous boys sometimes become the most valuable men. But as we entrust our teachers with the management of schools, we must, I think, allow them to give an opinion on the character of the scholars and to record such opinion. I have on one or two occasions noticed a tendency on the part of Brahman teachers to punish with greater severity the offences of Muhammadans or of low caste children, than the offences of boys of their own caste. But this has been rare. Substantial justice is usually done. We have committees whose influence is always felt in the schools they manage, and the members of such Committees are not confined to one caste. I propose to direct that conduct registers be opened for each class. They will record—

1. Boy's name.
2. Age on entering the class.
3. Date on which the boy entered the class.

4. Number of days the school remained open during the calendar year in which the boy entered the class.
5. Number of days the boy attended the school.
6. Regular or irregular.
7. Number of boys in class.
8. Place in class.
9. General character.

We give now upper primary certificates and middle-school certificates. On each we might record the conduct of the scholar according to the class register..

12. The establishment of boarding-houses in connection with our colleges, normal schools, or training schools is, I think, most important. At Nagpur we are greatly in need of a good boarding-house. In Jubbulpore we have boarding-houses for the normal school and college, Rajkumar and High School students. They are well managed, but additional room is wanted. In Sambalpur and Raipur there are suitable boarding houses. In Saugor there is a boarding house. At Bargarh and Reminda in Sambalpur there are excellent and exceedingly well managed boarding-houses.

The extension of the hostel or boarding-house system to the fullest extent that the public finances or private liberality will admit.

Our great wants are:—

(1) A boarding-house for the Nagpur Normal students.
(2) The enlargement of the Jubbulpore boarding-house.

An ill-managed boarding-house would be a great affliction. It is absolutely necessary that whenever boarding-houses are opened they should be under efficient management and control.

13. The introduction or not of the monitorial system I would leave entirely to the teachers. I do not think it would be wise to lay down general rules on the subject. An intelligent master when he finds he has the right material will no doubt employ monitors. In some schools they are so employed. I would not make the monitorial system compulsory.

The monitorial system.

14. At present our schools are not ripe for the introduction of any general rule on the subject of the age of scholars. In the first place, boys do not know their own age. I have very frequently found the ages of the boys as recorded in the registers grotesquely incorrect. Boys in primary schools are often recorded to be older than they really are. Boys in middle schools are sometimes recorded younger than they are. I have had occasionally to send for a boy's "horoscope." Some boys live in a village where there is no school. They cannot be allowed when they are very young to walk 4 or 5 miles to school and to cross unbridged streams. They often do not begin to go to school until they are 12 or 13, many such boys have to enter the lowest class. It would not be right to deny them education because they were old. The case mentioned by Mr. Young may well be considered. Mr. Young knew a lad who commenced English at 18, passed his Matriculation examination and is now a Tahsildar. Inspecting officers already discourage the attendance of old boys at school. Boys who make no progress are excluded by teachers for their own sake. In every school the date when a boy enters a class is noted. Our classes are for the most part yearly classes, and if there are many over-time boys in any class, the master runs the risk of being punished by fine or of being sent to another school on reduced pay.

The exclusion from school of boys who have not reached a certain age.

I have sometimes seen in one or two particular zilla schools boys who are really too old to commence the study of English and to read with the lowest class of the middle school I propose now to direct that when any boy of 15 and upwards seeks admission to the lowest class of the middle school, his case be brought to the notice of the School Committee, and that he be not admitted unless the Committee are of opinion that the boy seeking admission is really actuated by a desire to learn English. Such boys for want of progress and irregularity would be expelled. In these Provinces I know of only one case when evil has resulted from the admission of an old boy into a low class in the school filled with younger boys. It must be remembered that our schools are "day-schools;" they are not boarding-schools. An old boy does not obtain much more power of doing evil in a day-school than he has already in his own village. An old boy certainly does not often oppose the master. I should say that an old boy was generally in a day-school in this country on the side of order. An old boy too is very often married. I do not think there is any analogy between the case of old boys in boarding-schools in England and old boys in day-schools in this country.

15. As regards discipline in colleges, I believe the Principals and the Professors do already discuss questions of discipline. I do not think there are formal weekly meetings. We only have one departmental college. The Professors exercise full authority in their class-rooms. The manager of the boarding-house controls the students out of college-hours. The Principal

supports the authority of the Professors. This is the case in the Hislop College. The Morris College has an influential Committee willing to support the Principal and Professors if any occasion should arise when such support is needed.

16. The whole subject of moral discipline in our schools has been constantly considered ever since their establishment. When first opened all vernacular schools were managed by Deputy Commissioners assisted by Zilla Inspectors. Officers of most departments were advised to visit schools. They did visit them and reported in the school minute-book on their state. There is no Chief Commissioner, from Sir Richard Temple onwards, who has not frequently visited schools. When they were first opened and for some years afterwards, when Sir Richard Temple was the Chief Commissioner of these Provinces, I used frequently to receive little demi-official notes from Sir Charles Bernard, then the Secretary, pointing out even the most minute defects. It is a standing rule that copies of all the entries in school minute-books made by officers of experience and position be sent to me. They are so sent, and I do not hesitate to say that the tone and discipline of the departmental schools as witnessed by the concurrent testimony of every head of the Administration have been and are good, and perhaps as nearly perfect as our instruments permit them to be. School Committees usually take care that the discipline shall be at least in accordance with the views of native society, and European inspecting officers see that, so far as possible and practicable, the discipline is in unison with Western principles. We have now voluntarily resigned the management of rural schools to District Councils. Inspecting officers now cannot *direct* but only suggest. This is the policy of the Government of India, and I think it would be well if copies of the Government letter under consideration were placed in the hands of the members of District Councils, who are now responsible for the discipline maintained in rural schools and for the type of character these schools turn out. The instructions given to inspecting officers in England by the Council of Education are most suitable, and have been known ever since their promulgation by most European Inspectors of Schools in India, I should imagine. They were issued to officers who possess very considerable powers. Any decrease by such officers of the grant does not close the school, but tends at once to increase in England, either the local rate for education or to decrease the pay of the teachers. In schools under District Councils the Inspector may suggest, but it rests with the District Councils to execute. If the schools were discontinued, the people, unless it was an English school, would not often greatly care. I say this, not because I am opposed to the management of schools by local bodies, but because I think that District Councils as well as inspecting officers are now factors in the management and correct discipline of rural schools.

17. Our reading-books have been briefly considered in paragraph 9.

18. I think I have now discussed all the topics of the important letter of the Government of India, have said what we still propose to do, and have shown that the system of education we pursue is one that already exercises an influence for good on the youths we train. It must be remembered that competitive examinations, the bestowal of appointments by competition, does not foster humility and contentment, but produces unrest and self-conceit. Even the men that fail blame the examiners rather than their own ignorance. The appointments bestowed are not considered as favours given by appreciative rulers, but as places won by the intellect and industry of the recipients. Young men on entering public life are thus tempted to conceit, and this conceit is improperly laid to their imperfect training at school and not to the competitive system we have introduced and which it is proposed still further to apply.

From C. G. BAYNE, Esq., C.S., Officiating Secretary to the Chief Commissioner, Burma, to the Secretary to the Government of India,—No. 659—11 E., dated Rangoon, the 26th March 1889.

I am directed to acknowledge the receipt of your letter No. 10-388, dated the 31st December 1887, concerning moral training and discipline in schools and colleges. I am to enclose copies of the papers cited in the enclosed list which contain the opinion and suggestions of the Director of Public Instruction and the Educational Syndicate on the questions discussed in your letter.

2. The question of the migration of pupils from one school to another has been settled in Burma by the introduction of rules forbidding managers of schools to receive pupils who are in debt to any other school. A copy of these rules is appended to the letter from the Educational Syndicate, of which a copy is among the enclosures of this letter. These rules are generally approved by school managers and others interested in education in Burma. They apply to all Government schools and to aided schools of the more

advanced kind. As they are the first rules of their kind in Burma, it has been deemed advisable to confine their operation for the present to schools of these classes. In course of time they will probably be applied to aided schools generally. The sanction of the rules is contained in Rule 5 by which schools in which they are broken are rendered liable to exclusion from examination, and consequently to deprivation of the grants which are awarded as the result of examinations.

3. The next subject referred to in your letter is the encouragement of physical exercises in schools. The Chief Commissioner concurs in the remarks on this subject made by the Director of Public Instruction and the Educational Syndicate. Burmans are fond of out-door sports, have national games of their own, such as Burmese foot-ball and boxing, and take readily to English games, particularly foot-ball and cricket. Special measures, such as the grant of prizes for gymnastics, are hardly necessary to stimulate boys to take part in athletic exercises. It may be mentioned that in the larger schools of the province,—*e.g.*, St. John's College, S. P. G., Rangoon,—the masters take part in the school sports, and annual meetings are held at which prizes are awarded for proficiency in athletics. The Chief Commissioner does not think that any special action need be taken by Government to encourage physical exercises in schools in Burma.

4. In paragraph 11 of your letter attention is drawn to the importance of providing good training schools for teachers. The question of normal schools has received much attention in Burma during recent years. For several years past there have been three normal schools in Burma for the training of masters for primary schools. In 1886 and 1887 it was found that the number of masters sent forth annually from these schools was larger than the province required, and that there was danger of the teaching profession being injuriously affected by the difficulty which trained normal students experienced in obtaining employment. Accordingly in 1888 the number of normal schools was reduced to two and the standard of the entrance examination was raised. The object of these changes was to reduce the number of students and to raise the standard of education and ability among them. Hitherto the efforts of Government in Burma in connection with normal schools have been confined to the maintenance of schools for the training of primary school masters. The question of establishing an institution for the training of middle class school masters is at present under consideration. The action which it is proposed to take is set forth at length in my letter No. 375-25 E., dated the 15th March 1889, to which I am to solicit a reference.

5. In paragraph 12 of your letter the Chief Commissioner is asked for his opinion as to the best way of giving effect to the suggestion of the Secretary of State that a moral text-book of an elementary character should be provided for use in Government schools and colleges in India. As regards the general question of the advisability of preparing a moral text-book, I am to submit that in the Chief Commissioner's opinion the arguments which induced the Government of India in 1884 (paragraph 28 of Home Department Resolution No. 10-309, dated the 23rd October 1884) to dissent from the proposals of the Education Committee are unanswerable. A compilation of moral precepts from which everything had been extracted, which might hurt the susceptibilities of the innumerable sects which inhabit India, would be too weak and colourless a production to have any effect, either for good or evil, on the minds of the pupils who studied it. In the case of very young boys the moral teaching which can be given by means of text-books, from which all religion is excluded, must be very small. It is by example and by watching and correcting the conduct of the boys in their relations to their masters and to each other that truth and honesty can be taught. In the case of more advanced pupils, a study of history and of the great English authors, when pursued under a master himself of high, truthful, and honourable character, will be found more efficacious than any compilation of moral precepts. What is wanted is to teach the boys to admire honesty, truth, courage and kindness, and to hate baseness, meanness, and falsehood. This can best be done by holding up for their example the characters of the best men, and by exposing the moral deformities of the scoundrels of whom history or fiction can furnish sufficient examples.

6. As is stated in the letter from the Director of Public Instruction, which is enclosed herewith, the text-books generally used in schools in Burma are Nelson's Series of Royal Readers. These Readers are no doubt also used largely in schools in India. They appear to the Chief Commissioner to be excellent books of their kind, although the first object which, to judge from their contents, the compiler had in view was to combine intellectual entertainment rather than moral lessons with instruction in reading. With the exception of a few pieces of poetry, they contain no extracts from the works of great writers, and they can hardly be held to fulfil the requirements laid down by the Secretary of State. The Christian Brothers' Readers, which are generally used in Roman Catholic schools, contain extracts from the writings of well-known authors inculcating moral truths. As, however, some of the extracts are of a sectarian character, these Readers are still less fitted than Nelson's Readers for adoption as moral text-books. If it is decided that a moral text-book to be used throughout India shall be compiled, the work of compilation should, the Chief Commissioner thinks, be entrusted to a Committee of Government officers and others experienced in the management of schools and thoroughly well acquainted with the religious beliefs and superstitions of Indian sects. This Committee would examine the text-books at present in use in India, would extract from them whatever was considered worthy of a place in the general text-book, and would add selections from the writings of great English authors, if any such can be found, who have treated of moral topics from a point of view common to the races of Europe and India. The Chief Commissioner has no doubt that a text-book prepared in this manner would be suitable for adoption in Burma. The moral teaching of Buddhism is much purer and nearer to Christianity than that of Hinduism, and a text-book from which everything obnoxious to the susceptibilities of Hindu sects had been eliminated would certainly contain nothing to which a Buddhist would take objection.

7. In paragraph 13 of your letter under reply you remark on the importance of encouraging teachers to exercise an improving and elevating influence on the character of their pupils. The attainment of the object in view rests to a great extent in the hands of inspecting officers. The attention of inspecting officers in Burma has been drawn to the matter, and they have been reminded that it is one of their most important duties to see that school teachers exercise a beneficial influence on the character and conduct of their pupils. As a means of directly encouraging school teachers to pay attention to the moral training of their pupils, the Director of Public Instruction recommends the introduction of merit-grants on the system followed in England. He would classify schools as fair, good, and excellent, and make a capitation grant of eight annas, one rupee, or one rupee eight annas according to the category in which a school was classified. In the Chief Commissioner's opinion the proposal of the Director of Public Instruction is worthy of trial. Its cost will be insignificant, and, even though the actual sum awarded to any particular school may be small, the fact that grants of this kind can be earned will remind teachers and inspecting officers of their duty in connection with the maintenance of discipline in schools. The Chief Commissioner proposes to give effect to the Director's proposal by introducing into the Grant-in-aid Rules of 1887 (sanctioned in Home Department telegram of the 20th March 1887), rules providing for the award of merit-grants on the system followed in England. The Grant-in-aid Rules of 1887 do not apply to Municipal schools or to schools aided under the indigenous Grant-in-aid Rules. Municipal schools are maintained entirely from public funds and school-fees, and merit grants could not be awarded to them in the same manner as to aided schools. In order that teachers in Municipal schools may be kept in mind of their duties in the matter, the Chief Commissioner proposes to direct that these schools shall be classified at the periodical inspections as fair, good, or excellent by inspecting officers in the same manner as aided schools. The inspecting officer's report would be laid before the Municipal or Town Committee which managed the school, and it would be the duty of the Committee to take appropriate notice of the report according as it was favourable or the reverse. The Chief Commissioner does not consider it necessary to extend the system of merit-grants to indigenous schools not registered under the Rules of 1887, because these schools are of a very primitive character and are attended for the most part by very small children. The results attained by

the award of merit-grants to such schools would be hardly commensurate with he heavy expense which the extension of the system to them would entail. Hereafter, if the application of the system to schools aided under the Rules of 1887 proves a success, the question of extending it to less advanced schools can be considered. I am to solicit the sanction of the Government of India to the addition of rules regarding merit-grants of the kind indicated above to the Grant-in-aid Rules of 1887.

8. In paragraphs 15 and 16 of your letter the question of discipline is discussed. As regards punishments, both the Director of Public Instruction and the Educational Syndicate are agreed that all schools should have their code of rules for the guidance of pupils, but that the infliction of punishment should be left to the discretion of the head master. The Chief Commissioner concurs in these views. He is inclined to agree with the Director that it is not possible to draw up a code of rules of conduct applicable to all schools. The conditions of schools of various grades are so different that rules which would suit one school would be inapplicable to another. It must be left to school managers to frame their codes of rules. The action of Government in the matter should be limited to seeing that suitable rules are framed and that the rules are followed.

9. The next question dealt with in your letter is the question of conduct registers. In Burma, as is stated by the Director of Public Instruction, conduct registers are almost unknown. Both the Director and the Educational Syndicate approve of their introduction, but the Director expresses a fear that managers of aided schools would raise objections if the use of such registers were made compulsory in aided schools. The Chief Commissioner concurs in the Director's views. He proposes to introduce such registers into Government, *i.e.*, Municipal schools, and to advise managers of aided schools to adopt similar registers in their schools. It may hereafter be found advisable to take a step farther and to render the keeping of such registers compulsory in aided schools. The Chief Commissioner proposes further to require head masters of Government schools to send a terminal report of the work and conduct of their pupils to the parents or guardians of the pupils. The necessary instructions on this subject are being issued to the Director of Public Instruction.

10. In paragraph 18 of your letter the Chief Commissioner is asked for his opinion as to the expediency of removing from school-boys who fail to reach certain classes at certain ages. It will be seen from the remarks of the Director of Public Instruction and of the Educational Syndicate that the evils referred to in your letter, which are much felt in some Indian schools, are little felt in Burma. Boys usually go to school young, and, as a general rule, there is no very great disparity between the ages of boys in the same classes. The Chief Commissioner does not consider it necessary to make rules on the subject in Burma.

From C. G. BAYNE, Esq., C. S. Officiating Secretary to the Chief Commissioner, Burma, to the Director of Public Instruction,—No. 562-7 E., dated Rangoon, the 21st February 1888.

In continuation of this office endorsement No. 580-7 E., dated the 25th January 1888, with which was forwarded a copy of letter No. 10-388, dated the 31st December 1887, from the Home Secretary to the Government of India, on the subject of discipline and moral training in schools and colleges, I am directed to communicate the following remarks on the various matters discussed by the Government of India.

2. Paragraph 7 of the letter deals with the migration of pupils from one school to another. I am to observe that this question was considered in the early part of 1887, when the Educational Syndicate proposed to add a rule to the Grant-in-aid Rules for the purpose of preventing the capricious migration of pupils from one school to another. Effect was not given to the Syndicate's proposal because the Chief Commissioner was not convinced of the necessity for the proposed rule, and because it did not seem well suited for attaining the end in view, which can be best reached by the agreement and concerted action of heads of schools. In view of the remarks now made by the Government of India as to the benefits resulting from rules of the kind where they have been introduced, the Chief Commissioner is prepared to reconsider the question of introducing such rules in Burma. I am accordingly to request that you will be so good as to submit a draft of rules on the subject. In order that a sanction may be attached to the rules, it will probably be convenient to provide that no schools shall be eligible for grants under the Grant-in-aid Rules in which they are not observed.

3. The necessity for encouraging proficiency in gymnastics and field sports and for providing playgrounds and gymnasia, to which reference is made in paragraph 8 of the Home Secretary's letter, has been impressed on Municipal and Town Committees. I am to ask that the Chief Commissioner may be favoured with your advice as to whether it is possible or desirable to introduce a system of marks and prizes for gymnastics in Burma schools. If you are in favour of such a course, I am to ask that you will make suggestions for carrying it into effect.

4. In paragraph 11 of the Home Secretary's letter the Government of India remarks on the necessity for maintaining efficient training schools. The question of normal schools in Burma has recently been under discussion, and the Chief Commissioner has already passed orders on your proposals for improving the existing system of normal education. It does not appear necessary to take further action in this direction at present.

5. Section 12 of the letter deals with the question of preparing moral text-books for use in schools. It is suggested that text-books now in use might, if necessary, be so recast as to make them vehicles of moral instruction. I am to request that you will be so good as to report what English text-books are now generally used in Burma schools, and how far they fulfil the requirements of the Home Secretary's letter. If they do not fulfil these requirements, I am to ask that you will favour the Chief Commissioner with such suggestions as you may have to make for recasting them in the manner indicated in that letter. I am to suggest that you should take counsel on this subject with the Text-book Committee, whose experience in the matter of the preparation of text-books will doubtless enable them to give valuable advice. I am to ask that you will forward with your reply copies of any text-books to which it may refer.

6. With reference to the remarks made in paragraph 13 of the Home Secretary's letter, I am to observe that the duty of seeing that teachers in schools exercise a good moral influence on their pupils rests in the first instance with Municipal and Town Committees, which now control almost all the schools of the province. The attention of Committees has been invited to the remarks of the Government of India on the subject. Much may also be done in this direction by departmental inspecting officers, who should pay particular attention at their inspections to the behaviour of the school-children inspected, and should impress on teachers that it is their duty to exercise a generally elevating and improving influence on the character of their pupils. In order to encourage teachers to pay attention to this part of their duties, it may perhaps be advisable to introduce some system of special rewards to schools in which the influence of teachers on the character of their pupils is particularly good, or to provide for the reduction of grants to schools in which teachers appear to have conspicuously disregarded their duties in this respect. It might also be well to issue special instructions to inspecting officers, laying down their duties in the matter. I am to ask that you will favour the Chief Commissioner with your advice on these suggestions, and with any other suggestions which you may have to make.

7. With reference to paragraph 14 of the Home Secretary's letter, I am to enquire whether you consider that any general instructions should be issued concerning the nature of the punishment to be inflicted in schools.

8. In section 15 of the Home Secretary's letter suggestions are made for introducing a system of conduct registers. I am to ask that you will be so good as to report to what extent the system of keeping such registers prevails in Burma. Probably the practice is confined to a few of the larger schools. It might, however, be advisable to extend it to, at any rate, all high and middle class schools, as well as to all schools directly managed by Municipal and Town Committees. A form of conduct register might be prescribed for adoption in all schools of these classes, and rules might be made for the grant of good-conduct prizes, and for the communication to parents of periodical reports on the conduct of their children. I am to request that the Chief Commissioner may be favoured with your advice on these points.

9. The remarks made in paragraphs 16 and 17 of the Home Secretary's letter regarding boarding-houses and monitorial systems have been communicated to Municipal and Town Committees, whose attention has been invited to the necessity of carefully supervising boarding establishments. It does not appear possible to take special action with a view to the introduction of the monitorial system in schools. This matter must be left to the discretion of school managers.

10. I am to ask that the Chief Commissioner may be favoured with your advice on the point referred to in paragraph 18 of the Home Secretary's letter. As a rule, children in Burma enter school young, and there is, so far as the Chief Commissioner is aware, no reason for fearing that a rule requiring pupils to leave school unless they had passed certain standards at certain ages would be offensive to Native feeling. Apart from the question of the effect

which the presence of older or adolescent boys may have on the conduct of the younger lads such a rule seems desirable, as backward boys occupy the time of the masters fruitlessly very often and retard the whole class.

From C. G. BAYNE, Esq., C.S., Officiating Secretary to the Chief Commissioner, Burma, to the President, Educational Syndicate,—No. 563-7 E., dated Rangoon, the 21st February 1888.

I am directed to enclose a copy of the letters cited in the margin, and to request that the Chief Commissioner may be favoured with the advice of the Syndicate on the various points referred to therein.

No. 10-388, dated 31st December 1887, from the Home Secretary to the Government of India.
No. 562-7 E., dated the 21st February 1888, to the Director of Public Instruction.

2. I am to invite particular attention to the suggestions made in paragraphs 20 and 21 of the Home Secretary's letter regarding moral training and supervision of students in colleges. I am to suggest that the Syndicate should consider the propriety of making rules, as suggested by the Government of India, for the enforcement of discipline in the Rangoon College. I am to ask that the Chief Commissioner may be informed of the result of the Syndicate's deliberation on the subject.

Endorsed by the Officiating Secretary to the Chief Commissioner of Burma,—No. 564-7 E., dated Rangoon, the 21st February 1888.

Copy of the following forwarded to—

Commissioners,
Deputy Commissioners,
Presidents of Municipal and Town Committees,

in Lower Burma, for information and guidance.

The attention of Municipal and Town Committees is particularly invited to the remarks made in paragraph 8 of the Home Secretary's letter concerning the provision of playgrounds and gymnasia, and concerning the necessity for encouraging gymnastic exercises in schools. The Director of Public Instruction has been asked to advise regarding the introduction of a system of marks and prizes for efficiency in gymnastics in schools generally. The attention of Committees is also invited to the remarks made in paragraph 13 of the Home Secretary's letter. Most of the schools of the province are managed by Municipal and Town Committees, and the Chief Commissioner considers that it is among the most important of their duties in connection with education to see that teachers of schools exercise a good moral influence on their pupils.

From R. G. HODSON, Esq., Officiating Director of Public Instruction, to the Secretary to the Chief Commissioner, Burma,—No. 271, dated the 5th May 1888.

I have the honour to reply to your General Department letter No. 562-7 E., dated the 21st February 1888, regarding discipline and moral training in schools and colleges.

2. With reference to your paragraph 2 I would submit the following draft rules for preventing the capricious migration of pupils from one school to another :—

Instructions to Managers of all Aided and Municipal English Schools, Lower Burma.

Before enrolling a pupil from any Municipal or aided school, whether Vernacular or English, the manager or head master of the school will obtain the following information, which can be obtained from the admission and progress register of the pupil's last school. Any pupil against whom the last column shows unsettled claims should be refused admission, except with the concurrence of the school manager to whom the money is due. The manager of the school left is bound to furnish the information required by this form when desired by the parent of a pupil withdrawn :—

PARENT'S OR GUARDIAN'S			Age of the pupil.	Highest examination passed, scholarships or stipends enjoyed by the pupil.	Date of leaving school and circumstances under which the pupil left.
Name.	Residence.	Occupation.			

Some regulations desired by school managers would unduly restrict the action of parents, who ought to be allowed free choice in schools for their children.

3. Regarding your paragraph 3, about a system of marks and prizes for gymnastics, I think nothing is to be gained by making gymnastics a part of the school curriculum. Burman boys have their own games which recur at regular intervals throughout the year, and they join heartily in them without the application of any organized stimulus. They also take readily to cricket, foot-ball, and other English games, when these are organized by the masters. Here probably the monitorial system would be found beneficial. The provision of a suitable play-ground is one of the points of enquiry always made by the department before admitting a school to the benefits of the Grant-in-aid Rules of 1887. To introduce any foreign system of out-door recreation would, I think, be less popular, and not more beneficial, than the system common at most of the large schools in the province.

4. The question of normal schools, as pointed out in paragraph 4, need not be reopened.

5. Regarding English text-books, I concur in the opinion of the Text-book Committee as expressed in the following extract from the Proceedings of the Committee held on the 8th ultimo :—

"The English Readers most widely used in Anglo-Vernacular schools in Burma are the 'Royal Reader' series.

"The Readers published by the Christian Brothers and a few American works may be met with in schools.

"In selecting reading-books to be placed on the list of approved text-books, good discipline and moral teaching have always been kept in view.

"This Committee is of opinion that there is no necessity for recasting the reading-books at present in use to meet the requirements of moral teaching."

The reference library attached to the Bernard Free Library contains copies of approved text-books received from publishers affording a wide and safe choice to school managers.

Select school libraries have been formed at a few of the leading schools, but they are not yet generally met with in this province. The influence of school libraries and reading-rooms is sufficiently valuable to recommend their encouragement, especially at boarding-schools.

In connection with the subject of moral instruction, it seems impossible too strongly to insist upon the necessity of some more systematic teaching of moral philosophy in the higher educational institutions of Burma, but reform in this direction is the province of the Calcutta University, with which our high schools and colleges are affiliated.

5A. Your paragraph 6 deals with the question of special rewards and reduction of grants in connection with behaviour and conduct of children at aided schools, and with the duties of departmental inspecting officers in relation to such matters. The following extract from the English Education Code (1885), Chapter IV, Article 109, making provision for merit-grants, suggests a form in which merit-grants may be made to schools in Burma :—

"109 (*b*). A merit-grant amounting to 1*s*., 2*s*., or 3*s*. if the Inspector, allowing for the special circumstances of the case, reports the school to be fair, good, or excellent, in respect of (1) the organization and discipline, (2) the intelligence employed in instruction, and (3) the general quality of the work, especially in the elementary subjects.

"The Inspector will bear in mind, in recommending a merit-grant, the results of any visits without notice made in the course of the school year, and will not interfere with any method of organization adopted in a training college under inspection, if it is satisfactorily carried out in the school. To meet the requirements respecting discipline, the managers and teachers will be expected to satisfy the Inspector that all reasonable care is taken in the ordinary management of the school, to bring up the children in habits of punctuality, of good manners and language, of cleanliness and neatness, and also to impress upon the children the importance of cheerful obedience to duty, of consideration and respect for others, and of honour and truthfulness in word and act. The Inspector will also satisfy himself that the teacher has neither withheld scholars improperly from examination, nor unduly pressed those who are dull or delicate in preparation for it at any time of the year, and that in classifying them for instruction regard has been paid to their health, their age, and their mental capacity, as well as to their due progress in learning."

This system, on which the English merit-grant is made, appears to me applicable to Burma, and if it has the approval of the Chief Commissioner, I will formulate and submit rules for the calculation and award of similar grants, draft full instructions to Inspectors, and prepare an approximate estimate of the cost.

6. When the necessity for corporal punishment arises, it should, as a rule, be administered by or in the presence of the head master. Every large school ought to have its code of rules and penalties in a printed form for the information and guidance of all concerned.

7. Conduct registers as described in your paragraph 8 are almost unknown in this province. If a simple form were introduced into Municipal schools, its advantages as they become apparent might induce other schools to imitate the practice. To make compulsory the keeping of any more registers than those now required would probably be distasteful to managers of aided schools generally.

8. The monitorial system need not be discussed here. Possibly the Educational Syndicate might introduce it experimentally in the Rangoon high and lower schools under their charge.

There seems to me no reason why the English system should not be adapted to boarding-schools in this country.

9. With reference to your final paragraph, I feel sure that the general opinion of school managers is in favour of removing from schools older or adolescent boys who are unable to rise above the junior classes. I have no reason to think that such action would be offensive to Native feeling. I am glad to say that I very seldom meet with big backward boys amongst little ones.

From C. G. BAYNE, Esq., C.S., Officiating Secretary to the Chief Commissioner, Burma, to the Director of Public Instruction, No. 880-7 E., dated Rangoon, the 31st May 1888.

I am directed to acknowledge the receipt of your letter No. 271, dated the 5th May 1888, regarding discipline and moral training in schools and colleges. In paragraph 5 of this office letter No. 562-7 E., dated the 21st February 1888, you were requested to report what English text-books are now generally used in Burman schools, and how far they fulfil the requirements of the Home Secretary's letter. I am to request that you will report on these points, and that you will forward copies of the text-books used. I am to explain that your report should refer only to text-books which are actually in general use.

2. I am to request that you will be so good as to indicate briefly the rules which you consider might be introduced for the calculation and award of merit-grants, and that you will prepare an approximate estimate of the cost of making such grants.

3. I am to enquire whether you advise that general rules should be laid down on the subject of punishment. If you are in favour of making such rules, would you advise that they should be declared applicable to both Government and aided schools or only to the former? I am further to invite you to state briefly the nature of the rules which you would introduce.

4. I am to enquire what particulars you would advise should be entered in the conduct registers which you consider might with advantage be introduced into some Municipal schools.

5. I am to enquire what ages you would fix as the ages at which pupils should be removed from school who had failed to reach certain standards of education. I am further to enquire by what means and to what extent you would propose to enforce any rule on the subject. Would you advise the introduction of such a rule into aided schools as one of the conditions of Government aid?

6. I am to ask the favour of a very early reply.

From R. G. HODSON, Esq., Officiating Director of Public Instruction, to the Secretary to the Chief Commissioner, Burma,—No. 1958, dated the 25th January 1889.

I have the honour to reply to the various points indicated in your General Department No. 880-7 E., dated the 31st May 1888.

2. The English reading-books noted in the margin (copies sent herewith) are those actually in use in primary and middle schools. The Christian Brothers' Series are usually found in Roman Catholic schools. Nelson's Royal Readers are universal favourites and fairly fulfil the requirements of the Home Secretary's letter. The Text-book Committee are of opinion that there is no necessity to take steps for the preparation of English Readers.

1. Nelson's Series of Royal Reader, Nos. 1, 2, 3, and 4.
2. The Christian Brothers' Series, First, Second, Third, Fourth, Fifth, and Sixth Books.

It may be noted that there are no prescribed text-books for English primary and middle schools, and the Examiner does not confine himself to the portions studied in school; consequently if the book used in class be too meagre, the examinee is liable to fail when the annual test is applied.

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4. The merit grant, as a special reward, presents many commendable features, and, in the opinion of the Education Department, its introduction would be productive of much good. By making the award subject to budget limits in the same manner as the results-grants, the exact expenditure may be controlled.

5. The calculation of a merit-grant, not being based upon any fixed percentage of passes, must necessarily be entrusted to the judgment of the Inspector of Schools. The English Code specifies three particulars to be recognized in forming an estimate of the merit of a school: (1) the organization and discipline; (2) the intelligence employed in instruction; (3) the general quality of the work, especially in the elementary subjects. Excellent rules for the guidance of Her Majesty's Inspectors in England appear in the Minutes and Instructions published in the Report of the Committee of Council on Education. I append to this letter copy of the instructions regarding merit-grants which, with trifling modifications, appear to me sufficient to

secure uniform action on the part of Inspectors in Burma. It will be seen on a perusal of those instructions that the responsibility of recommending a merit-grant in every case rests upon the Inspector, who is forbidden to delegate this duty to an assistant.

6. In order to arrive at an approximate estimate of the cost of a merit-grant calculated at the rates of R0-8-0, R1, and R1-8-0 for fair, good, and excellent schools, I have taken from the reports of Inspectors the names of schools that seem to merit special reward, and from my personal knowledge of these schools have classed them as fair, good, and excellent, arriving by this process at the following results :—

Merit rank.	Number of schools.	Number of pupils.	Amount of merit-grant in rupees.	Remarks.
Fair	12	96	984	
Good	6	1,859	1,859	
Excellent	...	...	...	
Approximate annual cost .	...	...	2,843	

7. At the proposed rates each "fair" school would on an average receive R82 and each "good" school R309. The number of schools entitled to rank as "excellent" would not be large. I do not know of any that at present fulfils the conditions required by the Home Code.

The foregoing estimate applies to aided schools only. There seems to be no necessity for making special money-grants to schools supported entirely from public funds and which are under the immediate control of Municipal Committees.

8. Regarding the subject of punishments, I am happy to say that complaints of improper punishment are very rare. As already stated in my letter No. 271, dated the 5th May 1888, I am of opinion that every large school, especially when a boarding department is attached, ought to have its code of rules and penalties providing against irregular attendance, disobedience, and general misconduct; but the necessity for framing a model code for general acceptance is not, I think, apparent. It would be sufficient to make it a general instruction that corporal punishment, when necessary, should as a rule be inflicted in the presence of the head master, and leave school managers to frame their own rules, which may, like the time-table, be shown to the Inspector, who can offer suggestions when necessary.

9. Conduct registers, I stated in a previous letter, might be introduced into a few Municipal schools. At the same time I pointed out that the introduction of any more compulsory registers would be distasteful to aided-school managers, some of whom strongly resent the necessity for keeping a record of required financial and other school statistics. The number of Municipal schools in which conduct registers would be reliably kept up is so small that the introduction of such a record is, I think, premature. Normal schools submit to this office a quarterly report of progress and conduct.

10. The presence of big backward boys in classes of little boys so rarely occurs that any legislation on the subject seems unnecessary.

11. In Burma the scarcity of good teachers is the main difficulty to be overcome in advancing English education.

MINUTES AND INSTRUCTIONS OF THE COMMITTEE OF COUNCIL ON EDUCATION (ENGLAND AND WALES).

[*Extract referred to in paragraph 5.*].

MERIT-GRANT.

Object of this special grant.

"There is no graver or more difficult task imposed upon Her Majesty's Inspectors by the amended Code than that of assessing the merit-grant. Your own experience must often have led you to conclude that the full value of a school's work is not accurately measured by the results of individual examination as tabulated in a schedule; and that two schools, in which the ratio of 'passes' attained is the same, often differ materially in the quality of those passes, and in general efficiency as places of education. It is in order that these differences may be duly recognised in calculating the grant that my Lords have caused the award of a substantial part of that sum to be dependent on the estimate you form of the merit of the school as a

whole. Article 109*b* specifies three particulars: (1) the organ ization and discipline; (2) the intelligence employed in instruction; and (3) the general quality of the work, especially in the elementary subjects. Thus the award of the merit-grant will be the result of several factors of judgment. The quality as well as the number of the passes will necessarily rank as the most important of these factors; but inferences derived from them alone may be modified by taking into account the skill and spirit of the teaching, the neatness of the school-room and its appliances, the accuracy and trustworthiness of the registers, the fitness of the classification in regard to age and capacity, the behaviour of the children, especially their honesty under examination, and the interest they evince in their work. The Code also instructs you to make reasonable allowance for 'special circumstances.' A shifting, scattered, very poor, or ignorant population; any circumstance which makes regular attendance exceptionally difficult; failure of health or unforeseen changes among the teaching staff, will necessarily and rightly affect your judgment. It is needful, however, in all such cases to have regard not only to the existence of special difficulties, but also to the degree of success with which those difficulties have been overcome.

"From bad or unsatisfactory schools it is manifest that the merit-grant should be withheld altogether. The cases which you dealt with under Article 32*b* of the former Code, and in which a deduction of one or more tenths was made for "faults of instruction or discipline," or you have not recommended the grant for 'discipline and organization,' would of course fall under this head. Other cases will occur which are not serious enough to justify actual deduction, but in which you observe that there is a preponderance of indifferent passes, preventable disorder, dulness, or irregularity; or that the teacher is satisfied with a low standard of duty. To schools of this class no merit-grant should be awarded. But a school of humble aims which passes only a moderately successful examination may properly be designated 'fair' if its work is conscientiously done and is sound as far as it goes, and if the school is free from any conspicuous fault.

Schools not entitled to merit-grant.

Fair schools.

"Generally a school may be expected to receive the mark 'good' when both the number and the quality of the passes are satisfactory, when the scholars pass well in such class subjects as are taken up, and when the organization, discipline, tone, and general intelligence are such as to deserve commendation. It is not, however, necessary that one class subject should always be taken up in order to entitle a school to be marked 'good;' but where everything else in the school is praiseworthy, and circumstances are unfavourable to the teaching of a class subject, that mark may be awarded.

Good schools.

"It is the intention of their Lordships that the mark 'excellent' should be reserved for cases of distinguished merit. A thoroughly good school in favourable conditions is characterised by cheerful and yet exact discipline, maintained without harshness, and without noisy demonstration of authority. Its premises are cleanly and well-ordered; its time-table provides a proper variety of mental employment and of physical exercise; its organization is such as to distribute the teaching power judiciously, and to secure for every scholar, whether he is likely to bring credit to the school by examination or not, a fair share of instruction and of attention. The teaching is animated and interesting, and yet thorough and accurate. The reading is fluent, careful, and expressive, and the children are helped by questioning and explanation to follow the meaning of what they read. Arithmetic is so taught as to enable the scholars not only to obtain correct answers to sums, but also to understand the reason of the processes employed. If higher subjects are attempted, the lessons are not confined to memory works and to the learning of technical terms, but are designed to give a clear knowledge of facts, and to train the learner in the practice of thinking and observing. Besides fulfilling these conditions, which are all expressed or implied in the Code, such a school seeks by other means to be of service to the children who attend it. It provides for the upper classes a regular system of home exercises, and arrangements for correcting them expeditiously and thoroughly. Where circumstances permit, it has also its lending library, its savings bank, and an orderly collection of simple objects and apparatus adapted to illustrate the school lessons, and formed in part by the co-operation of the scholars themselves. Above all, its teaching and discipline are such as to exert a right influence on the manners, the conduct, and the character of the children, to awaken in them a love of reading and such an interest in their own mental improvement as may reasonably be expected to last beyond the period of school-life.

Excellent schools.

"It is hardly to be expected that any one school will completely satisfy all these conditions, and it is impossible that in the course of a single visit of inspection your attention should be directed to so many particulars. But it will be well to keep all of them in view in

forming your own standard of what the best schools should aim at; and my Lords do not wish the mark 'excellent' to be given to any school which falls short of that standard in any important respects, or which is not, in some of them at least, entitled to special praise.

"In assessing so much of the merit-grant as depends on the condition, in Article 109(*b*), 3, my Lords wish you to be mainly guided by the quality of the elementary work, and not by any rule based upon a fixed percentage of passes, the special function of which is to determine the rate of the examination-grant under Article 109 (*c*).

Merit-grant dependent mainly on quality of work.

"In cases of overcrowding, of insufficient accommodation, or of neglect in supplying proper books and apparatus, a special report should be made in order that Article 96 (*a*) may be enforced through directions to the managers from the department, but the fact should not be considered in the award of the merit-grant.

Special cases.

"The responsibility of recommending the merit grant will in every case rest upon the Inspector and should not be delegated to an assistant. My Lords do not require that you should state in fuller detail than you think desirable in your report on a school your reason for designating it as 'fair,' 'good,' or 'excellent;' but in all cases in which you recommend that the grant should be withheld, the grounds on which you do so should be briefly stated for the information and guidance of the managers."

From A. J. WELLS, Esq., M.A., Registrar, Educational Syndicate, Lower Burma, to the Secretary to the Chief Commissioner, Burma,—No. 2364, dated the 8th March 1889.

I am directed to acknowledge the receipt of your General Department No. 580–7 E., dated the 25th January 1888, forwarding copy of circular letter, No. 10–388, dated the 31st December 1887, from the Home Secretary to the Government of India, on the subject of discipline and moral training in schools and colleges.

I am to state, in explanation of this delay of reply, that the Syndicate wished to test the working of certain changes introduced into the Rangoon College in accordance with the suggestions of the Government of India, and further it was thought desirable to obtain from the Principal, Rangoon College, an expression of his opinion, after due experience of Eastern education, on the points referred to in the circular of the Supreme Government quoted above.

2. To take the recommendations *seriatim*:—

(i) *The adoption of inter-school rules.*—This subject has received attention. The chance of friction between school managers is considerably lessened by the prescription of the rules published in Education Department Notification No. 31, dated the 31st October 1888 (copy enclosed), for the prevention of the capricious migration of pupils from school to school, and of the Rules published in Syndicate Notification No. 253, dated the 28th January 1889 (copy enclosed), subjecting Government and Municipal schools to the same conditions as are binding on private aided schools as to the qualification of candidates by regular school attendance for admission to the provincial school examinations.

(ii) *The opening of playgrounds and gymnasia.*—The young Burman is more given to physical exercise than the young native of India. Rowing and foot-ball are national pastimes in Burma. The Executive Committee think it desirable that in every school the younger teachers should join the boys in their out-door games. Much may be done in this way to promote a healthy manly tone throughout a school, and to ensure a better understanding on the part of teacher and taught. It is probable that teachers in more familiar intercourse with their pupils out of school-hours will indirectly influence them. A head master should not neglect to provide a seasonable change of amusement for his boys, and he should countenance the arrangement under proper supervision of matches or races with neighbouring schools, town clubs, and regimental teams. A swimming-bath is a necessary adjunct to a school. A carpentry workshop has its use even as a means of exercise. Gymnastics and mere school drill, perhaps from their monotony, are found to be unpopular with boys.

(iii) *Religious teaching.*—The Executive Committee believe that it is usual in undenominational boarding-schools in Burma to offer every facility for the spiritual care of boarders by their own particular pastors. In the case of Native boarders there is no difficulty in their obtaining leave to attend places of worship in the company of relatives or of prefects. Many parents would look with suspicion on religious instruction given by a layman out of school-

hours. It is doubtful whether day-boys would take much advantage of such instruction. Beyond a perusal of conduct registers and a brief inspection of a school prepared for inspection, it would be difficult for an Inspector to accurately determine what moral influence a school has on its students. Such influence perhaps can only be thoroughly gauged by observing the conduct of students in their after-life in the world.

(iv) *Training schools.*—This subject has been dealt with in outline in this office letters No. 1064, dated the 12th September last, and No. 2275, dated the 22nd February last (copies enclosed).

(v) *Moral training.*—The Executive Committee think this a matter more of personal influence than of mere exhortation. Much may be done to mould the character of the young and to establish sympathetic relations between masters and pupils by social intercourse and by the institution of school societies or clubs. Too many students on leaving school are lost sight of by the school authorities. The Executive Committee consider it would be a matter of great difficulty to prepare an official code of ethics acceptable throughout British India by all races and all creeds.

(vi) *Rules for the repression of breaches of discipline.*—The Executive Committee are in favour of the preparation of a code of school rules for the guidance of boys The Executive Committee are not in favour of a fixed scale of punishment by which a boy may calculate beforehand the exact punishment he will have to undergo on breaking a rule. Rules of conduct as apart from rules of routine are similar in most schools, but care has to be taken that the former are not less rigidly adhered to than the latter. The infliction of punishment may be safely left to the discretion of a head master. It may be incidentally mentioned that the Burman parent usually does not object to the corporal punishment of his child.

(vii) *Conduct registers.*—Their introduction is desirable for the purpose of noting a student's career through the school and of distinguishing between character and mere cleverness. At the same time these registers should be dealt with as confidential by the head master. The Executive Committee do not think the practice of awarding good-conduct prizes altogether satisfactory. They think it better to make the award of class or special prizes conditional on good conduct. They agree that the head master should periodically take each class in the school and should hold public half-term reports to test the progress of work in the school, and should send, at the end of each term, to the parent or guardian of a pupil, a terminal report prepared in English and in the Vernacular,* together with a class list showing under the several subjects the place held by the pupil in the school.

* See Annexure E.

(viii) *Boarding-house system.*—This system is looked on with favour by the Burmans. It is found that the boarder is generally superior in behaviour and in attainments to the day-boy of his grade. Once started, a boarding department may be made self-supporting. Every large school in Burma has boarders from every part of the province.

(ix) *The monitorial system.*—It has been introduced into the Rangoon College and is found to work satisfactorily. The cleanliness, order, and the tone of a school, the work of masters, and the general *esprit de corps*,—all are much affected by the conduct of the elder boys and the attention they give to the duties of their position. The responsibility thrown on a prefect has a beneficial effect on him. The system ensures the care and protection of the small boys of a school, who are sometimes apt to be overlooked.

(x) *Superannuation of students.*—While concurring with the suggestion that boys who make no progress in their work should not be allowed to remain in the school if they have not passed out of a certain class on reaching a certain age, the Executive Committee are of opinion that it is not desirable to exclude from school, by fixed uniform rules, boys of various nationalities and capacities who begin their Anglo-Vernacular education late. Owing to the national system of education in Burma, a Vernacular student is not often seriously backward in his studies. It is usually found that with a little help out of school-hours a backward boy will work his way up to a class befitting his age. School managers state that in such cases under due limits rapid promotion exercises a stimulating effect on the pupil.

(xi) The Executive Committee strongly approve the suggestion that the Principal and Professors should meet periodically to consider questions relating to the welfare of a college, and that certain punitive powers should be conferred on them.

OFFICE OF THE DIRECTOR OF PUBLIC INSTRUCTION, LOWER BURMA.

Notification No 31, dated Rangoon, the 31st October 1888.

The following rules having received the sanction of the Chief Commissioner are published for general information :—

Rules for the purpose of discouraging the improper migration of students from school to school.

1. These rules apply to the Rangoon College, to all Government and Municipal schools, and to all schools registered under the Grant-in-aid Rules published in General Department Notification No. 171, dated the 6th April 1887.

2. The manager of a school or college shall, on application, furnish a pupil leaving his school or college who has paid all school dues with an acquittance certificate in the form appended to these rules.

3. No pupil shall claim as of right an acquittance certificate who is in debt to the school or college which he proposes to quit.

4. Every manager of a school or college shall, before admitting a pupil, enquire of the pupil whether his name has been borne on the rolls of any other school or college, and he shall refuse to admit any pupil whose name has been borne on the rolls of some other school or college unless the pupil produces a certificate of the kind prescribed in Rule 2 from the manager of the school or college on the rolls of which his name was last borne. A pupil who is found to have obtained admission to a school or college by false representations shall be summarily dismissed.

5. If any of the above rules are knowingly infringed in any school or college it shall in the absence of satisfactory explanation, be in the discretion of the Syndicate to exclude all pupils belonging to that school or college from all examinations held during the school year next succeeding the date of the discovery of the infringement of the rule.

6. These rules shall come into operation thirty days after their publication.

Acquittance Certificate.

This is to certify that , son of , aged years, resident at , leaves this institution on the , and that he has paid all sums due to the institution up to that date. He was admitted to the institution on the , having brought with him an acquittances certificate from At the time of leaving he was in the year's class of the department of this institution, and he has passed the following subjects of the provincial school examination :—

[The school-manager may here note, if he so desires, any remarks relevant to the pupil's conduct.]

Signature.
Designation.
Date.

OFFICE OF THE EDUCATIONAL SYNDICATE, LOWER BURMA.

Notification No. 253, dated Rangoon, the 28th January 1889.

The following rule, applying to candidates presented for the Middle School, Upper Primary, and Lower Primary examinations, is prescribed with the sanction of the Local Government, and will come into effect on the 1st April 1889 :—

The number of pupils presented for examination must in no case exceed the number in average attendance at school meetings during the twelve months immediately preceding the date of their application for admission to the examination. No pupil will be eligible for examination who has not actually attended the same school for at least 200 school meetings during the twelve months immediately preceding the date of his application for admission to the examination, or who has already been examined at any other aided school during the current official year. A teacher or a pupil teacher is admissible for examination under this rule who has actually taught in the school to which he is attached for at least 200 school meetings during the twelve months immediately preceding the date of his application for admis-

sion to the examination. A private student is admissible for examination under this rule who has attended no school within the twelve months immediately preceding the date of his application for admission to the examination. In the case of Karen pupils, or of pupils of specified backward tribes, an attendance of 120 school meetings at the same school during the twelve months immediately preceding the date of application for admission will qualify for admission to the examination.

From A. J. WELLS, Esq., M.A., Registrar, Educational Syndicate, Lower Burma, to the Secretary to the Chief Commissioner, Burma,—No. 1064, dated the 12th September 1888.

I am directed to acknowledge the receipt of your General Department letter No. 91-59 E., dated the 6th July 1888, on the subject of the improvement of the provincial system of normal school training.

2. In reply I am to state that the suggestions of the Officiating Director of Public Instruction and of the Rev. J. E. Marks, D.D., were taken into consideration by the Executive Committee at meetings held on the 1st and 8th instant.

3. The Executive Committee are not in favour of Dr. Marks' proposals,—namely, that the work of training teachers should be entrusted to a specialist imported from England, or that a teacher should be sent to England from Burma to undergo a course of training at a recognized normal school. The Executive Committee think that a certificated teacher brought out from home would be of little use until he had acquired a thorough knowledge of Burmese and of the needs of Vernacular schools.

They believe that duly qualified teachers are to be found in the Education Department. It is understood that the head master of the Akyab Normal School has never been in Europe. In the opinion of the Executive Committee it is desirable that the services of the men best fitted to hold these appointments should be secured, even at the cost of some additional outlay.

4. One of the causes to which the failure of many candidates is attributed by the head masters of both the schools at Akyab and Moulmein is that their students come to them so imperfectly prepared that much time, which ought to be given to the special study for which the schools are maintained, is spent in preparing them for the Middle School examination. This difficulty the Executive Committee believe to be entirely due to the negligence of the masters themselves in omitting strictly to apply the test laid down by the Director as a condition of admission to the schools. That test is about the same as the Vernacular Middle School standard. The Executive Committee think that for the departmental test should be substituted the Vernacular Middle School certificate, power being vested in the Director to dispense with that certificate in the case of Karens, Chins, or candidates of other backward races. It should be an instruction to the Director to make sparing use of this discretionary power.

5. The Executive Committee regret that financial pressure has brought about the closing of the Rangoon Normal School. They are of opinion that when funds permit it should be reopened.

From A. J. WELLS, Esq., M.A., Registrar, Educational Syndicate, Lower Burma, to the Secretary to the Chief Commissioner,—Burma, No. 2275, dated the 22nd February 1889.

I am directed to acknowledge the receipt of your General Department letter No. 402-69 E., dated the 19th October 1888, with enclosures, regarding the remarks on public instruction in Burma contained in the general report on education throughout British India prepared by Sir Alfred Croft, K.C.I.E. The subject was taken into consideration by the Executive Committee at a meeting held on the 21st instant.

2. The Executive Committee observe that the Government of India, in their Home Department letter No. 300, dated the 9th August last, remark on the delay in carrying out in Burma the following recommendations of the Education Commission :—

(i) the use of zenana agencies as a means of promoting female education, and;

(ii) the improvement of the professional qualifications of teachers of English in secondary schools.

3. With regard to the first matter, I am to state that Sir Alfred Croft shows, in paragraph 233 of his Review, that while the percentage of girls at school is for Muhammadans ·86, for Hindus ·97, and for Sikhs 2·04, for Burmese it is 10·6. Government maintains in Burma no girls' schools for general education. But in regard either to primary or to secondary education, the number of girls undergoing instruction in Burma from aided schools alone is larger than the number of girls from all schools in the North-Western Provinces, or in the Punjab, or in the Central Provinces, or in Assam, or in Berar and Coorg (*vide* paragraphs 230 and

231 of Sir Alfred Croft's Review). As a large number of Native schools exist uncontrolled by the Department, there is some female education in Burma which never enters into the returns. There is no system of caste, or of child-marriage, or of female seclusion hindering the furtherance of female education. By the organization of the existing machinery of education the number of Burmese girls at inspected schools has risen from 3,938 in 1877-78 to 13,013 in 1887-88. No difficulty is experienced in training and obtaining employment for intelligent and respectable Burmese women as schoolmistresses.

4. On the second point referred to by the Government of India, some members of the Executive Committee themselves testify to the want of efficient trained Anglo-Vernacular teachers. Instruction through the medium of the Vernacular is unpopular, and it also injuriously affects higher English education. The experience of teachers in Burma is that the best vehicle of instruction is English supported by Burmese.

5. The Executive Committee concur with the Chief Commissioner as to the desirability of the institution of a middle-class Anglo-Vernacular normal school. The question is purely a financial one. The Executive Committee suggest the establishment of Anglo-Vernacular training departments in the normal schools connected with the high schools at Akyab and Moulmein.

The Anglo-Vernacular Middle School certificate should be the Entrance qualification. Anglo-Vernacular normal students should be trained for an Anglo-Vernacular lower standard teacher's certificate. The course should extend over two years. At the option of the Director of Public Instruction a student might be allowed to remain in the school for a third year.

[*Annexure E referred to in letter No. 2364, dated 8th March 1889, from Registrar, Educational Syndicate, Lower Burma (para. 2-vii).*]

RANGOON COLLEGE.

_____ TERM, 18____

*Name*_____. *Department*_____. *Class*_____

Languages.	Mathematics.	Science.	General.	Technical.
English—	Arithmetic.	Physics.	History.	Blacksmith's work.
Grammar. }	Algebra.		Geography.	
Literature. }	Geometry.	Chemistry (organic).	Logic.	Carpentry.
Composition.	Mensuration.		Sanitation.	Land surveying.
Spelling.	Trigonometry.	Chemistry (inorganic).	Drawing.	
Reading.	Conic sections.		Book-keeping.	Photography.
Second language—	Dynamics.	Electricity. }	Writing.	Telegraphy.
Grammar. }	Hydrostatics.	Magnetism. }	Object lessons.	
Translation. }				
Composition.				
Spelling.				
Reading.				

Prizes.

Conduct.

E. Excellent. | G. Good. | M. Moderate. | I. Indifferent. | B. Bad.

Principal's special report (if any)—

The College will reopen for the_____term on_____the_____18____. Pupils who return to school after this date will be fined 4 annas for each day of their absence.

RANGOON;

The 18 *Principal, Rangoon College.*

[To be printed in English and Burmese.]

From the Officiating Secretary to the Chief Commissioner of Assam, to the Secretary to the Government of India, Home Department,—No. 4815, General Department, dated Shillong, 31st August 1888.

I am now directed to reply to your circular letter No. 10-389, dated the 31st December 1887, communicating certain remarks of the Governor General in Council in regard to discipline and moral training in Indian schools and colleges, and commending the whole subject to the early and careful attention of Local Governments and Administrations. On receipt of your letter, the Chief Commissioner took early steps to consult the Commissioner of the Assam Valley Districts, the Inspector of the Schools, Assam, and the Deputy Commissioner of Sylhet, and I am now to forward a copy of the correspondence * which has taken place with those officers on the subject, and to express regret for the delay which has occurred, and which has been due to the late receipt of a reply from the Deputy Commissioner of Sylhet. The Chief Commissioner was unwilling to forward the correspondence pending receipt of a reply from the officer last named in view of the peculiarly important position which the Sylhet district occupies in the province in regard to educational and other matters.

* To the Commissioner, Assam Valley Districts, No. 410, dated 26th January 1888.
To the Inspector of Schools, No. 409, dated the 26th January 1888.
To the Deputy Commissioner of Sylhet, No. 411, dated the 26th January 1888.
From Commissioner, Assam Valley Districts, No. 1953, dated the 28th April 1888.
From Inspector of Schools, No. 534, dated the 25th April 1888.
From Deputy Commissioner of Sylhet, No. 2369, dated the 14th July 1888.

2. Although your letter under reply does not expressly ask for a statement of the Chief Commissioner's opinion except in regard to certain specified points, and although many of the matters discussed are such that, under ordinary circumstances, the Chief Commissioner would not hesitate to deal with them himself, Mr. Fitzpatrick, in view of the fact that questions of principle are involved, considers it desirable to treat the subject as a whole, and to explain, for the information and approval of the Government of India, the action which he is disposed to recommend as suited to the circumstances and requirements of this province. The several paragraphs of your letter will accordingly be dealt with *seriatim*, so far as they appear to call for remark or action, and the conclusions which commend themselves to the Chief Commissioner in regard to each of the matters under discussion will be briefly stated.

3. *Paragraphs 2-6.—General remarks on the subject.*—Notwithstanding the opinions expressed by the Commissioner of the Assam Valley Districts, the Chief Commissioner is convinced from his experience, both in this province and in other parts of India, that the evil against which the present enquiry is directed is a real and growing one, and is, moveover, one which calls for serious consideration. Mr. Luttman-Johnson has had a long experience of this province, but the Chief Commissioner feels it necessary to explain that the weight which would otherwise attach to the views of an officer of such standing and experience is to a great extent counterbalanced by an undoubted tendency on his part, when discussing questions of this nature, to be influenced by a striving after originality and by a disposition to enunciate opinions which do not correspond with those ordinarily held, and which fail to take sufficient account of the practical bearings of the subject under consideration.

4. *Paragraph 7.—Rules defining the conditions under which pupils should be allowed to pass from one school to another.*—This matter has already formed the subject of consideration in this province, and a copy of the rules,† which were settled at a local Educational Conference last year, is enclosed for the information of the Government of India. It will be seen that these rules in one respect go beyond the suggestion made in your letter, inasmuch as they apply not only to schools aided or supported by public funds but also to unaided schools of the high or middle classes, the penalty prescribed for failure to comply with the instructions being that the school concerned, whether Government, aided, or unaided, shall be deemed ineligible to compete for scholarships and that scholarships shall not be made tenable therein. These instructions appear to meet all practical requirements, but when the Grant-in-aid Rules next come under revision, the Chief Commissioner will be prepared, unless sufficient reasons for not so doing is shown to exist, to adopt the suggestion now made by the Inspector and to prescribe their observance as one of the conditions on which grants-in-aid will thereafter be allowed.

† Circular of Inspector of Schools, No. 7, dated the 10th November 1887.

5. *Paragraph 8.—Provision of Playgrounds and Gymnasia.*—Gymnastics at schools are already the object of encouragement in this province, but the difficulty felt under this head in Assam, as probably elsewhere also, is mainly a financial one. If, however, the necessary funds are forthcoming, the Chief Commissioner will be prepared to consider the alternative scheme suggested by the Inspector, which contemplates the appointment of teachers of gymnastics, —one for the Surma Valley and two for the Brahmaputra Valley—whose duty it would be to visit the high schools in rotation. By this means it would be possible to introduce something of the nature of a uniform system, to compare the results in the several schools and to work up to a certain standard. On the same understanding as to funds, Mr. Fitzpatrick will be

prepared to sanction the grant of a capitation allowance for proficiency in gymnastics to be devoted (so far as necessary) to meeting cricket expenses.

As regards playgrounds, the desirability of supplying these, where they do not already exist, will be borne in mind by the officers of the Education Department, and the necessary provision on this account will be made from time to time in the budget of the Department so far as financial exigencies admit; but the Chief Commissioner fears that, in regard to the foundation and endowment, whether of gymnasia or of playgrounds, past experience does not justify an anticipation that private liberality will be forthcoming to any appreciable extent in this province to supplement the deficiencies of educational funds.

6. *Paragraph 11.—Provision of efficient Training Schools and Colleges for Teachers.*—As a means towards securing the desired ends, the Chief Commissioner believes that there is no matter of more vital importance than the provision of properly-qualified teachers, and, so far as Vernacular teachers are concerned, efforts are already being made in Assam to effect this object. But Mr. Fitzpatrick fears that the slender revenues of the province will not admit of the establishment of training schools for English teachers, more especially when it is remembered that schools of this sort, if established at all, should be maintained on a thoroughly efficient footing. Moreover, even if the necessary funds were forthcoming, the Chief Commissioner doubts whether the local demand for masters, as evidenced by the small number of annual vacancies, would be such as to justify the expenditure involved. Under these circumstances, the only alternative appears to be to utilise any school which may hereafter be established for this purpose in Bengal, and this Mr. Fitzpatrick will be fully prepared to do, with the consent of the Bengal authorities, by sending selected Assamese students to be trained there. The suggestion that trained head masters should be engaged from England for a definite period of five or seven years does not commend itself to the Chief Commissioner for the reasons given by the Inspector of Schools. It is to be feared that persons so engaged would frequently disconnect themselves from the Department at the very time when their services were becoming of real value, while, so far as this province is concerned, the cost of adopting the experiment would be prohibitive.

7. *Paragraph 12.—Moral Text-book.—School Libraries.*—The Chief Commissioner fully realises the importance of the subject here discussed; but he fears that little can be done in the way of teaching practical morality from a text-book, however carefully such book may have been prepared. Nor can Mr. Fitzpatrick venture to hope that much will be gained by exhorting our teachers to enlarge on any such text-book, as this could only be done with good effect by persons of an immensely higher stamp than that of the generality of the existing teaching staff, which is, moreover, unduly influenced in guiding the studies of the pupils by considerations as to what will tend to secure their passing examinations to the exclusion of objects of a higher character. At the same time the Chief Commissioner, although doubtful if any very great practical benefit will result, advocates the compilation of a suitable text-book on the lines described in your letter, except that while the book would naturally embody copious extracts from great writers, it should, in Mr. Fitzpatrick's opinion, be an independent and original work composed expressly for the purpose in view by the ablest man available who possesses an intimate knowledge of the country, and would thus be able to adapt the lessons to be taught to the practical requirements of those whom they are intended to benefit. The Chief Commissioner is not in favour of a short book for this purpose, because he believes that much benefit is to be anticipated from copious illustrations, and that if anything is to be effected in the direction desired, it will not be by means of a short book which might be learned by rote, but by a work on a larger scale, the lessons taught in which would gradually become impressed on the minds of the pupils. It is scarcely necessary to add that Mr. Fitzpatrick will be prepared to make full use in the schools of this province of any such text-book as may be issued with the approval of the Government of India. In the meantime, and pending the preparation and issue of such a book, it seems to the Chief Commissioner scarcely worth while to attempt to recast the school books in use in Assam from the point of view indicated in your letter. In regard to the suggestion that select school libraries of choice books should be established as a means of providing boys with wholesome general literature, Mr. Fitzpatrick's experience coincides with that of the Inspector of Schools. It is to be feared that such libraries, if provided, would be but scantily resorted to either by pupils or masters, and, such being the case, it is open to doubt whether the benefits to be anticipated from any such experiment would, in Assam at all events, be such as to justify the expenditure involved.

8. *Paragraph 13.—Duties of Inspecting Officers.*—The Chief Commissioner entirely concurs in the view expressed by the Government of India that no duty should be performed by inspecting officers with greater care and thoroughness than that of seeing that the teaching and discipline in schools are calculated to produce and maintain a high moral tone; and when in this province and elsewhere he has presided at distributions of prizes and on other like occasions,

he has made it a point to dwell in his address to the pupils on the subject of good conduct, and in particular of respect for superiors. Mr. Fitzpatrick proposes to request the Inspector of Schools to issue renewed instructions on this subject for the guidance of his subordinate officers, and, as suggested by the Governor General in Council, the special attention of Local Boards and Municipal Committees will also be invited to the matter.

9. *Paragraph 14.—Punishments for breaches of school discipline.*—The Inspector's report shows the forms of punishment which are now used in the several classes of schools in Assam, and on this point the Chief Commissioner would only remark that although some of the punishments in use may be open to the criticism that they are of the grotesque kind to which reference is made in paragraph 4 of your letter, he would not object to them merely on this account. The matter is one in regard to which it is scarcely possible to avoid leaving a more or less wide discretion in the hands of the teachers, who must necessarily be the best judges, and, so long as the teachers keep within reasonable bounds, Mr. Fitzpatrick would be disposed to allow them to adopt their own methods. In the remarks made by the Inspector regarding fines for breaches of school discipline the Chief Commissioner generally agrees, and also in the view expressed by Mr. Willson that in Government high and middle schools a boy should not be caned without the order of the head master. But before deciding what changes (if any) should be made in the Assam practice in these or other respects, the Chief Commissioner would prefer to wait until he has had the opportunity of seeing any instructions which may be issued on the subject by the Bengal Government in the light of the wider experience gained in that province. A reference will, accordingly, be made to the Government of Bengal on this point.

10. *Paragraph 15.—Conduct Registers, &c.*—The Inspector's report shows that before receipt of your letter under reply a commencement had been made in this province in the directions indicated both as to (1) conduct registers, (2) prizes for good conduct, and (3) the periodical appearing of all classes of a school before the head master. The Inspector now proposes to supplement the action thus taken by further orders, and it may be hoped that these further orders will have the effect of placing the matter on a thoroughly satisfactory footing. Mr. Fitzpatrick concurs with the Inspector in attaching particular weight to the suggestion made in your letter that "measures might be taken to provide that in filling up appointments in Government offices, special regard shall be paid to the entries in the conduct register," and he considers that material benefit is to be anticipated if every candidate for official employment were required to produce an extract from the conduct register, and if in this way it were brought home to pupils that disorderly conduct at school would materially affect their prospects in after-life. Inasmuch, however, as these extracts from the conduct registers will under the system advocated possess very considerable value, it is essential that permanent registers should be maintained from which a fresh copy could be taken in the event of any particular extract being lost or mislaid.

11. *Paragraph 16.—Hostels or Boarding-houses.*—The provision of boarding-houses is no doubt an expensive matter, and the Inspector is probably correct in saying that financial considerations stand in the way of more being done in this direction than has already been done in Assam. At the same time the Chief Commissioner is not prepared to endorse Mr. Willson's doubts regarding the good done by such institutions being commensurate with the outlay. There may be practical difficulties in connection with the unwillingness of masters to supervise such institutions or with the provision of suitable accommodation for masters and their families at boarding-houses; but efforts should be made to overcome these, and the Chief Commissioner cannot but believe that, if established on a proper footing and if properly managed, institutions of this kind must be beneficial from many points of view. This matter will continue to receive Mr. Fitzpatrick's attention.

12. *Paragraph 17.—Monitors.*—The Chief Commissioner considers that the experiment of appointing monitors might with advantage be tried in the boarding-houses in this province, and also in one or two day-schools to be selected for this purpose by the Inspector. There are doubtless difficulties in the way of attaining in India the degree of success which has been secured by the system in England, but Mr. Fitzpatrick can see no reason why the experiment should not be tried as being one of several methods which may contribute towards the desired end.

13. *Paragraph 18.—Removal from school of boys of a certain age.*—The Inspector was especially requested to ascertain how any rule on this subject which he might think it desirable to propose would be regarded by native feeling, both Muhammadan and Hindu, and it will be seen from his reply that, while there is reason to suppose that a general rule of this kind would be unpopular and might seriously affect the attendance at schools, a rule providing for the removal of boys who fail to obtain promotion for two or three years would be both acceptable and useful Mr. Willson accordingly proposes a rule framed with this object, and the Chief Commissioner is disposed to accept this rule on the understanding that it is for the

present confined to the high schools, and that its operation is carefully watched by inspecting officers.

14. *Paragraphs 19-20.—Discipline in Colleges.*—The Chief Commissioner does not propose to offer any remarks under this head as colleges do not at present exist in Assam.

15. In conclusion, I am to say that, on receipt of the final orders of the Government of India, the Chief Commissioner will see that no time is lost in giving effect thereto. In order to guard against the matter being overlooked in future, Mr. Fitzpatrick also proposes to instruct the Inspector of Schools to notice in his annual report what is being done in regard to each of the suggestions above discussed, so far as they may ultimately be adopted, and with what results. Experiments of the nature of those under consideration may exercise an important influence on educational progress and development, and Mr. Fitzpatrick will be careful to ensure that they are at least given a fair trial in this province.

From C. J. LYALL, Esq., Officiating Secretary to the Chief Commissioner of Assam, to the Inspector of Schools, Assam,—No. 409, dated the 26th January 1888.

I am directed to forward copy of a letter, No. 10—389, dated the 31st December 1887, from the Government of India in the Home Department, and enclosure, on the subject of discipline and moral training in schools and colleges; and to request that you will favour the Chief Commissioner with your opinion generally on the questions discussed in it, and especially on the following points:—

Paragraph 7.—The Chief Commissioner believes that the Inter-school Rules now in force in Assam, which were recently revised at the Educational Conference held at Shillong in August last, and approved in my letter to your address, No. 6694, dated the 31st October 1887, sufficiently meet the requirements here stated. But if you think they call for any further amendment you should state your recommendations on the subject.

Paragraph 8.—Gymnastics at schools are already, Mr. FitzPatrick understands, the object of some encouragement in Assam; you should report whether you think anything more can be done under this head, and also for the provision of playgrounds where they do not now exist.

Paragraph 11.—Our normal schools in Assam at present undertake the training only of *gurus* for primary schools, and (to a small extent) of vernacular teachers for middle vernacular schools. The Chief Commissioner fears that the slender revenues of the province will not admit of the establishment of training schools in Assam for English teachers; but if any such institutions either exist or are hereafter established in Bengal, we might perhaps draw upon them for the supply of English teachers for Assam, or send Assamese to be trained there. Your opinion on this subject is invited, and also on the suggestion to engage trained head masters from England for a definite period.

Paragraph 12.—I am to enquire how far the school-books in use in Assam contain moral lessons of a non-sectarian character, and in what way you would propose to review or recast them as desired in this paragraph. Your attention is invited to the enclosed despatch from the Secretary of State, and I am to ask for your suggestions, and those of such officers of your department as you may wish to consult, as to the best way of giving effect to His Lordship's wishes.

Paragraph 13.—The Chief Commissioner thinks it probable that your attention as an inspecting officer and that of your subordinates as such has already been directed to the subject of the maintenance of a high moral tone in schools. I am to enquire whether your experience leads you to suggest any practical measures for securing this very desirable end, and what instructions you would propose should be given to Local Boards and Municipal Committees in conformity with the closing sentence of this paragraph.

Paragraph 14.—I am to enquire what forms of punishment are now in use in each class of schools in Assam, and whether you have any suggestions to make for their improvement. This is a subject on which special regard should be had to local feeling, which you should ascertain before replying.

Paragraph 15.—The opening of conduct registers, the institution of special prizes for good conduct, the taking of each class in turn by the head master periodically, with a view to his obtaining a personal knowledge of all boys in the school, are here suggested. You should report how far the suggestions can advisably be carried out in Assam.

Paragraph 16.—Boarding-houses, the Chief Commissioner understands, already exist in connection with all high schools, and nothing further appears to be necessary in this connection, unless it be to enlarge the accommodation where an increase is called for. The statement given in paragraph 39 of the Annual Education Report for 1886-87 should in future show not only the number of pupils boarding in these establishments, but also the accommodation available in each.

Paragraph 17.—The experiment of appointing monitors in high schools should, the Chief Commissioner thinks, be tried in one or two schools if you see no objections.

Paragraph 18.—I am to ask for a special report on the subject here discussed, the removal from school of boys of a certain age. You should endeavour to ascertain how any rule on the subject which you may think it desirable to propose would be regarded by native feeling, both Muhammadan and Hindu.

Paragraphs 20 and 21.—Dealing with discipline in colleges do not concern this province where no colleges exist.

From C. J. LYALL, Esq., Officiating Secretary to the Chief Commissioner of Assam, to the Commissioner of the Assam Valley Districts, Deputy Commissioner of Sylhet, —No. 410—411, dated Shillong, the 26th January 1888.

In forwarding for your perusal copy of a letter, No. 10-389 of the 31st December 1887, from the Government of India in the Home Department, on the subject of discipline and moral training in schools and colleges, I am directed to say that the Chief Commissioner would be glad to receive any suggestions you may have to make on the subjects discussed therein.

2. I am also to request that you will consult leading gentlemen who are natives of the province, or permanently settled in Assam, on the various points mentioned in the letter, and more especially on those dealt with in paragraphs 13, 14, and 18, and report the result for the Chief Commissioner's information.

From H. L. JOHNSON, Esq., Commissioner of the Assam Valley Districts, to the Secretary to the Chief Commissioner of Assam,—No. 1953, dated Gauhati, the 28th April 1888.

I regret to say that the instructions contained in paragraph 2 of your letter No. 410, dated 26th January 1888, with which you forwarded for my perusal a copy of a letter, No. 10—389, dated 31st December 1887, from the Government of India in the Home Department, on the subject of discipline and moral training in schools and colleges, have been overlooked. The letter has not been forwarded to leading gentlemen who are natives of the province or permanently settled in Assam proper for their opinions. I have received two reminders from your office, and therefore presume that there is no longer time for consulting leading gentlemen. The subject of discipline and moral training in schools and colleges has not had my attention of late years. But when I was a Deputy Commissioner I took very great interest in the subject. The following notes to the Government of India's letter express the view I arrived at on the subject when I was a Deputy Commissioner,—views which I have not had reason for changing in recent years.

Paragraph 2.—The subject has always been one of very great importance in Bengal and has always received very comprehensive consideration,—*e.g.*, when I was Deputy Commissioner at Sylhet and the authority of the head master of the zilla school appeared to require support, I said the most serious offender was to be brought round to my private room to be properly whipped. The threat was sufficient to restore discipline. As far as I know the need for, or want of, a standard discipline in our Indian public schools has always been felt, as indeed it must be felt in all schools.

Paragraph 3.—I know nothing of the growth of tendencies unfavourable to discipline and favourable to irreverence. I admit that the educated native is not so "cringing" as his father, is more independent both in opinion and bearing; that is one of the best results of our educational system. Discipline is of course necessary in schools, but I have been surprised how easily it is maintained. An English head master would find even Sylhet boys (and they are the most unruly lot I have known) angels from the point of view of discipline.

Paragraph 4.—I do not understand the connection here assumed between *day-schools and colleges* and *boarding-schools and colleges*. Our English system is the boarding system. So are the Continental systems to a large extent. Our Indian system is the day system. From the point of view of discipline and moral teaching the two systems are violently adverse; while the boarding system is obviously the more favorable to discipline, the home system probably leaves more room for moral teaching,—is at any rate more favorable to morals.

Paragraph 7.—We always have had rules on this subject. The private and missionary schools are lax in this direction, not the public schools. The laxness has nothing to do with discipline. The competition lies in scholarships and remission of fees. Head masters who do not understand the true value of discipline are not in my acquaintance; on the contrary, the tendency among them is to overvalue, not to undervalue discipline.

Paragraph 8.—We have done a very great deal in this direction in the last twenty years.

Paragraph 11.—We have always had normal schools. We are very careful in choosing the he d masters of our zilla schools; their character is the point we look to. In aided schools of course the Committee are responsible. Here too I have generally found that character is

looked to above other qualifications. The last sentence of this paragraph astonishes me. No foreigner could make a successful head master; especially is this the case with Europeans. Their ideas of discipline are too rough, and with their moral teaching the pupils would probably not be in sympathy.

Paragraph 12.—I introduced a rule in Sylhet in primary schools that an hour should be devoted daily to religious instruction; the instructor to be provided by the parents. That is, I think, a good rule; that the parents did not provide religious instruction is not the point; they should have an opportunity of providing it. I think it would be difficult to prepare a moral text-book based on the fundamental principles of natural religion; but I think school-books might contain more moral lessons than they do. I think extracts from the various great teachers—Buddha Confucius, our Saviour, Muhammad, &c.—who have dealt with the question of personal conduct in its various aspects, might be introduced. They must of course be eclectic. I tried something of the kind in Sylhet, but had to give it up. Muhammad's denunciations of all who did not exactly agree with him had of course to be omitted: to this the Muhammadans objected; they said that was a fundamental principle of natural religion; and when I pointed out we were dealing with morality, not religion, they said they could not distinguish.

Paragraph 14.—In the matter of punishments there is a vast difference between the primary schools and the high schools. In the former, discipline from a punishment point of view is almost severe. In the latter, the corporal punishments seem from our English point of view very mild; and I have been surprised that so much discipline is maintained with so little corporal punishment. The subject is a very difficult one, and I would leave it to head master's discretion. Where boys are only under the head master in school-hours, moral offences calling for corporal punishment can hardly be committed.

Paragraph 15.—We always have had good-conduct registers. I always make enquiry regarding a young man's school and college career before appointing him. As my choice is limited to the boys who have passed their examinations, I very seldom get a bad character, partly because school-boys are generally good boys, partly because masters and college professors know little or nothing of boys' characters out of school-hours.

Paragraph 16.—It is only by changing our day system to the boarding system that discipline can really have a fair chance. I am glad to say we have done much towards the establishment of boarding-houses.

Paragraph 17.—Our boarding-houses have not yet so far developed that any general system of monitors could be established. But I think the monitorial system might work well. But here again the difference of religion and caste comes in. It is quite possible that in one boarding-house twenty religions and as many castes may be represented: what moral influence could a sweeper or other low-caste monitor establish over a Brahmin boy?

Paragraph 18.—I think head masters get rid of old boys who are a nuisance. I would not, I think, lay down any rule.

Paragraph 19.—I am entirely against any rules.

Paragraphs 20 and 21.—If our day system makes effective discipline and moral training difficult or impossible in schools, its effect is equally disastrous in colleges. In England at the old universities the young men live together in large boarding-houses; at the newer universities there are no houses and colleges; still some tutorial authority is provided for. On the Continent the young men are left more to their own devices. In India the students live largely in their own homes or in homes of relatives. Some attempt has been made to open at Calcutta houses where young men from a distance may lodge. This is a movement which should be encouraged.

Paragraph 22.—To the opponents of our educational system I would merely say compare our present men with their grandfathers: for instance, take the Bengal Subordinate Judicial Service, with many members of which I have been intimate, or the Bengal Subordinate Executive Service. The men recruited in the last twenty years are as a rule honest and industrious. Their fathers were as a rule dishonest, lazy. I do not find a want of reverence or even insubordination among the young men judged by any European standard compared with their fathers; while they are passing honest and on the whole very industrious, they are no doubt very irreverent and insubordinate; but that is because their fathers erred in the opposite direction.

From J. WILLSON, Esq., Inspector of Schools, Assam, to the Secretary to the Chief Commissioner of Assam,—No. 534, dated Shillong, the 25th April 1888.

I have the honour to acknowledge the receipt of your No. 409, dated the 26th January 1888, General Branch, enclosing a letter, No. 10—389, dated the 31st December 1887, from

the Government of India, Home Department, with enclosures, on the subject of discipline and moral training in schools and colleges, and in reply beg to offer the following remarks :—

Paragraph 7.—The Inter-school Rules now in force are sufficient. They are compulsory in Government schools, and are virtually compulsory in all aided and private schools, as the penalty clause disqualifies any school not observing them from competing for scholarship or having scholarship made tenable in such school. It might, however, be well when next revising the grant-in-aid rules to make the observance of these rules one of the conditions of giving aid. Practically the rules are working well.

Paragraph 8.—All Government high schools, with the exception of Dhubri, Sibsagar, Dibrugarh, and Jorhat, have a gymnasium of some kind or other. In Jorhat, arrangements are being made to start one. The head master has some money subscribed and is about to apply for a grant to carry out the work. Our great difficulty is providing a teacher; as far as practicable it has been tried when appointing new masters to secure those knowing something of gymnastics, but with little success; then these men look upon teaching gymnastics as extra work outside their legitimate work for which they get no remuneration, and thus take little or no interest in it. I am quite confident the boys in our high schools would take kindly to gymnastic exercise if we had proper teachers; the whole thing is a question of ways and means. If I had funds to appoint competent gymnastic masters, there is no doubt we would have large classes. To make the thing a success we would require eight teachers,—*i.e.*, one for each of the high schools in the Brahmaputra Valley and one for Silchar; in Sylhet there is a teacher half of whose time is employed in teaching the remainder for the gymnastic class; these teachers could be got for about ₹25 each,—*i.e.*, a yearly cost of ₹2,400. The teacher could be utilized for an hour or so in the schools; this would be a great benefit to our schools, as our staffs are all rather weak. Another plan would be to have a gymnastic teacher for the Surma Valley, who would visit the schools in rotation, and say two for the Brahmaputra Valley: the pay of these would have to be much higher. In the interval while the gymnastic teacher was away at some other school, the head masters could see that the class was kept up under the supervision of the most advanced boy as monitor. There are fairly good play-grounds attached to most of our high schools, and the boys as a rule are very fond of cricket, and in some schools have cricket clubs; but the expense of bats, balls, &c., is a difficulty which is hard to meet. Nearly every time I visit a high school I get a petition for money for bats and balls, but have no fund at my disposal to meet the demands. Now, I think we could encourage cricket and gymnastics at the same time by a capitation allowance for efficiency in gymnastics to be devoted to cricket expense, and thus at a minimum expense meet the views of the Government of India on this head.

There is very little hope of getting much or anything from the public towards this in Assam. Subscription to games are almost confined to officials, and I do not think this is a fair tax on their resources.

Paragraph 11.—Our normal schools and examination in the art of teaching sufficiently provide for the training of vernacular teachers; but there is no doubt that we are much in want of trained English teachers. These latter are recruited from University students, but as a rule are found when they first join to be quite ignorant of the first principles of teaching and discipline; and though their University qualifications may be all that is desirable, still some never make good masters,—some through natural defect in the talents of teaching and maintaining discipline, and some from want of strength of character. In Assam we have introduced a departmental examination in the art of teaching which every master has to pass before being confirmed. A good training school for English teachers is very much needed; but I cannot recommend one being started in this province, as the expense would be very great, and the number of vacancies each year small; but I would without hesitation recommend that if such a school be started in Bengal that we should be allowed to recruit from it and perhaps send down some men with stipends to be trained as teachers.

As to engaging trained teachers for some of our high schools from England, I cannot recommend this—

(1) on the ground of expense,

(2) on the ground that men direct from England would have so much to learn that at the end of five years, when they were really beginning to be useful, we would lose them.

Paragraph 12.—In high and middle English schools the normal class-book, Chambers's Educational Course and Lethbridge's Moral Reader are in general use; both these books contain good and useful lessons on moral subjects, especially the latter, where the lessons are supplemented by stories called from eminent authors illustrating the moral lessons. During my winter inspection I made it a point at each inspection to call attention to this subject, but, strange to say, I almost invariably found that the moral lessons had been omitted and the

stories read. A great defect in all our English class-books is that they are too long, being more than a boy can well read in a year. I have tried the plan of fixing the same book for two years, appointing, say, the first half for one year and the second half for the next; but this did not work well, as parents were dissatisfied when boys read the same book for two consecutive years; it had therefore to be abandoned, and it was left discretionary* with head masters to select passages from the several text-books. On enquiring why the moral lessons had been left out, the invariable answer was that the language was more difficult than in the stories, and the passages were harder to explain. There is no doubt much truth in this; and another reason is that the great aim of each school is to pass as many candidates as possible at the several examinations. Masters thus select the passages which they consider best suited to the capacity of the boys, and those which will teach them the largest amount of English with the minimum amount of labour.

* *Vide* Secretariat, General Department, No. 2782, dated 26th May 1885.

The following is a list, though not an exhaustive one, of the Bengali books in use in schools which contain useful moral lessons; the list has been sent to me by Babu Nava Kissor Sen, Deputy Inspector of Schools, Sylhet :—

1. Sadbhab Satak.
2. Nitimala.
3. Balya Siksha.
4. Hitopakhyan Mala.
5. Niti Siksha.
6. Niti Bodh.
7. Jibanadarsa.
8. Kabita Kusumanjuli.
9. Pathamanjuri.
10. Sahitya Sopan.
11. Nahapath.
12. Sahitya Sangrahu.
13. Kabegutha.
14. Padya Prakas.
15. Charu Puth.
16. Charu Bodh.
17. Kubita Kusum.
18. Padya Sur.
19. Sisu Sikshu.
20. Barnaparchayya.

Among the Assamese text-books I do not think there is a single one containing moral lessons, but in the Khasi Hills all the text-books brought out by the Welsh Mission contain useful moral lessons.

The inference therefore is not the want of books, but the want of skill on the part of our teachers in explaining and illustrating the moral lessons in the text-books.

I consider it would be most desirable to recast the English book that contains moral lessons, and that the following points be specially kept in view:—

(1) That the books should not be of more than from 80 to 90 pages.

(2) That the books should be chiefly made up of extracts from the works of eminent writers who have dealt with the question of personal conduct in its various aspects.

(3) That there should be two such books, one suited to the capacity of boys of the 5th class of a high school, the other of a higher standard suited to the capacity of boys of the 3rd class of a high school. My reasons for recommending two books are that in high schools a large percentage of boys never go further than the 4th or 5th class; and if moral lessons are not given in the 5th class, many boys will leave school without touching the subject; the book suited for this class would be also suited for middle English schools. Of course, the lessons here would be very simple and the instruction very elementary. Below the 5th class an English book with moral lessons would not be understood and would be practically useless. The book for the 3rd class should contain more advanced lessons, as it is in this class the best result may be expected. I would recommend that the subject be kept for the 2nd class, but that generally in the last three or four months' work of this class the text-book in English for the Entrance class is begun. I am therefore of opinion that the 3rd is the highest class in which moral lessons can be introduced. Now as to the compiling a work, we scarce possess the talent in Assam for such an undertaking, and those who are qualified have not leisure. For books on moral subjects in English and Bengali we may safely trust to Bengal authors. When a good and approved book on moral subjects in Bengali is brought out, we can get it translated into Assamese.

The proposal for the establishment of select school libraries of choice books I have no faith in. An examination of the loan registers in our schools shows that very few boys use any books except text-books, and the same remark applies generally to masters.

Paragraph 13.—In all my inspections I have paid special attention to the question of discipline and the maintenance of a high moral tone in our schools; the attention of masters

and inspecting officers has been called to this subject. In the instruction to the Sub-Inspector of the Khasi and Garo Hills, a copy of which is herewith enclosed, special attention has been called to the subject; and in the instruction to other inspecting officers which will be revised as soon as the new changes come into effect, their attention will be called to this subject. A circular might also be issued to all schools on the subject. Regarding instructions to Local Boards and Municipal Committees, I do not think there is any need of any special instructions; it will meet the purpose sending them a copy of the instruction to inspecting officers (Deputy and Sub-Inspectors).

Paragraph 14.—Regarding the forms of punishment now in use in our schools, I enquired from the head masters of high schools and from Deputy Inspectors of Schools, and the forms may briefly be summarised as follows:—

(1) Standing on ground or bench,
(2) Putting head under a bench,
(3) Kneeling on ground or bench,
(4) Standing with nose against a wall,
(5) Pulling the ear,
(6) Caning,
(7) Fining,
(8) And in rare cases expulsion under the orders of the Inspector of Schools.

The head master of the Habiganj Aided High School writes:—

"For any gross breach of discipline I have introduced a new sort of punishment, the use of which is very current in Bengal. A cap is made for the purpose, round which is written in large legible letters 'Ass's Cap.' The boy is made to wear it on his head and is then led round the school compound, all students being invited to witness the scene. After he undergoes this amidst the gaze of groups of students he is given some stripes."

Another form in this school is—The boy is made to repeat the process of sitting down and standing up continually for a few minutes, all the while pulling his own ears by both his hands.

To say the least these latter punishments are ingenious. The result of my enquiry shows that in primary schools the usual form of punishment is caning; indeed, I have usually observed when visiting this class of schools that nearly every teacher (Guru) was provided with a cane and that he had no hesitation in using it. Forms of punishment (1) and (5) are also much in vogue in these schools.

In middle and high schools (for these may be treated together) all kinds of punishments are in use; but fining is more prevalent in high than in middle, while caning is seldom resorted to in high schools except in the lower classes. The general opinion amongst the parents and guardians seems to be that they are in favour of the use of the rod, and this has been sanctioned by the Government of Assam, General Department, No. 3445, dated the 30th October 1875.

I have great objection to the system of fines for breaches of school discipline as it presses on the parents and not on the boys; however, in some cases the real culprit suffers, as I know that some parents always flog their boys at home when fined; but it would be better and more to the maintenance of school discipline if this punishment was inflicted at school, where it would be a warning to other boys. Some head masters delegate their power of the use of the cane to their assistants; now I do not approve of this, and would suggest that in all Government middle and high schools a boy should not be caned either on the hand or back, &c., without the order of the head master. This would make the punishment much more efficient to the maintenance of discipline than if inflicted by an assistant on his own responsibility and would prevent abuse of power. In the case of boys of the 3rd and higher classes of a high school, corporal punishment cannot on account of age be inflicted. Fines here have to be resorted to for ordinary breaches of discipline; graver offences should be punished by rustication or expulsion; and in such cases I think the head master should report the case either to the Local Board or this office for orders. This is the rule now in force.

Paragraph 15.—I consider the suggestions in this paragraph to be all-important, and if carried out would do more to improve the tone of our schools than the infliction of any kind of punishment; but before discussing the question I will briefly note what has been done. In Gauhati and Sylhet for the senior boys there are monthly progress reports which are sent to the parents and guardians in somewhat the following form:—

1. Name of boy.
2. Class.
3. Progress in
   English.
   Mathematics, &c.

4. Number of days at school during the month.
5. Conduct.
6. Signed by class master.
   Countersigned by head master.
7. Signature of parent or guardian.

In all Government high and middle schools there is an annual prize for

(1) good conduct.
(2) best attendance.

Head masters under my written orders in inspection book are required to take each class at least once a month so as to test their progress. The opening of progress reports at Gauhati and Sylhet has had a most beneficial effect, and before the receipt of the letter under reply I had determined to introduce it generally.

I now propose that every boy from the 4th class up to the 1st in high schools, and from the 3rd to the 1st in Government middle schools, should have a scholar register in which his progress, attendance, and conduct shall be recorded under the signature of the head master, and that these are to be sent to the parents or guardians at the end of every month; that at the annual examination the boys' marks in each subject should be entered for the lower classes; slips will do.

That a circular be issued to head masters, ordering them to teach every class periodically so as to test the junior masters' work and become acquainted with the boys. But the most important point of all is that it be required that every candidate for special employment should produce his scholar registers when seeking employment, and that disorderly conduct during the closing years of his school career should seriously affect his prospects. This I believe will tend more to raising the tone of our schools than the imposition of any kind of punishment, for nearly every boy has a latent hankering after Government employment; and if he knew that disorderly conduct would be a bar to employment it would make him most careful.

Paragraph 16.—I think we have done all that we can afford to do in the way of providing boarding-houses; they are no doubt a great boon to a few students, especially to those of high and normal schools; but at the same time I am not at all sure that the amount of good done by them is at all commensurable with the outlay. I expect that the Department Public Works estimates for repairs for the current year will fall little short of ₹3,000 and the establishment comes to ₹1,397; and for this we provide accommodation for, say, 150 boys; or the cost is about ₹29 per head. It is also extremely difficult to get any of the masters to look after these institutions. Though a house is provided for a resident master, yet as a rule it is only under great pressure that any master can be got to live in them. Things are so different here from at home: all masters here, being family men, object to reside in the boarding-house unless suitable accommodation—*i.e.*, a good house, well fenced—be provided; and this funds do not allow of.

Paragraph 17.—The system of school monitors is no doubt in theory an excellent one, but I fear would not work well in purely day-schools; and I am further afraid that it would lead to serious abuse, as it would open a way of levying black-mail. In this view I am supported by the Deputy Inspectors and head masters whom I have consulted while on tour. The system may, however, if the Chief Commissioner wishes, be tried at Gauhati and Sylhet. I am, however, quite in favour of its being tried in our boarding-houses.

Paragraph 18.—Regarding the proposal to remove boys of a certain age from school, I sent a circular letter to head masters of all high schools and Deputy Inspectors of Schools (copy enclosed). The universal opinion is that a general rule of this kind would be extremely unpopular and would seriously affect the attendance in our schools; but head masters are unanimous that a rule for removing boys who fail to obtain promotion for two or three years from a class would in no small measure tend to improve the schools, and here I entirely agree with them. Some go further and say that a Hindu boy should have reached the 4th class at the age of 16 and a Muhammadan at the age of 18, but the exception should be made in the case of middle vernacular scholars, who, not knowing any English, have to take their admission in the last class, and that the rule be only applied to high schools. I would therefore propose to introduce a rule somewhat as follows for high schools: "Any boy failing to obtain promotion for two consecutive years, except in case of illness or unavoidable absence, should be required to leave the school. That as a rule Hindu boys should reach the 4th class of a high school before reaching the age of 16, and Muhammadans before reaching the age of 18; that any boy who through want of diligence and attention has not risen to the 4th class when reaching these respective ages be required to withdraw from schools, exceptions being made in the case of middle vernacular scholars."

Until it is seen how such a rule works in high schools, it would be well not to attempt to introduce any such rule in middle schools. For primary schools there is no need of anything

being done. Primary education, which is for the mass, should not be fettered by any restriction.

In conclusion, I regret the delay in submitting this reply; but until I had thoroughly thought over the proposal and received the views and opinions of the important educational officers, and the general views of the community at large, did not like to submit my report.

Supplementary Instructions to the Sub-Inspectors of Schools, Khasi, Jaintia, and Garo Hills, by J. Willson, Esq., Inspector of Schools, Assam.

The inspection should last for a full sitting of the school. The schools generally assemble in the morning; the Sub-Inspectors should therefore arrange to be at the school before it opens, and to remain there until it closes.

2. In schools in these hills the Sub-Inspector's principal work is to show the masters how to teach, and in order to do this they should devote most of their time to teaching. It will be quite sufficient to examine the boys, say, twice a year; the other visits should be wholly devoted to teaching. The Sub-Inspector should find out the lessons for the day, and then getting the master beside him proceed and teach each class; in this way he will instruct the boys and at the same time show the master how to teach. Part of every visit must be devoted to teaching.

3. The Sub-Inspector should see that the teaching and discipline are such as to exert a right influence on the manners, the conduct and character of the pupils, and, when necessary, he should give the teachers special instruction on these points.

4. In the Khasi and Jaintia Hills every primary school must be visited at least once a quarter. In the Garo Hills it may not be possible to do so in all cases; but this rule should be followed as far as practicable; and when the Sub-Inspector has not visited a school during any quarter, he should submit with his quarterly return of inspection for that quarter an explanation as to the cause or causes that prevented him from visiting the said school.

5. The Sub-Inspector should draw out a list for his own guidance, showing the order in which schools are to be visited, so as to economise his time as much as possible and do away with the necessity of making long journeys, many of which, I observe, are solely due to a want of arrangement in visiting schools.

From J. Willson, Esq., M.A., Inspector of Schools, Assam, to the Head Master of High School,—dated Shillong, the 10th March 1888.

The Government of India in their No. 10—389, dated the 31st December 1887, Home Department / Education., when discussing the steps which might be taken to improve discipline in Indian schools, write: "The last suggestion is the removal from school of boys of a certain age. The expulsion of boys who are incorrigibly ill-conducted is of course head masters' imperative duty; but incorrigible misconduct apart, experience has shown that a large proportion of moral evil and disregard for rules is traceable to the influence of youths who remain at school to a comparatively advanced age without rising beyond the lower classes, and who exercise an evil influence over the younger boys in the same class. Such youths often form a nucleus of resistance to authority; they are too old for effective punishment; while their chances of academical success are too small for them to take an active interest in the real work of the school. If on consideration it appears to His Excellency in Council / His Honour / you that such a state of things prevails in the Madras and Bombay Presidencies / Lower Provinces, North-Western Provinces and Oudh to such an extent as to call for remedy, then I am to ask whether advantage might not result from a rule that any boy who, through want of diligence and attention to study, has not risen to a certain class by the time he has attained a certain age should be required to leave the school. It may be that in India such a rule would not be acceptable to Native society; and having regard to the advanced age at which Muhammadan boys especially come to school, it would certainly be necessary to make the rule, if adopted, an elastic one; but it is well to consider whether the adoption of even an elastic rule of this description might not be desirable in itself and agreeable to Native feeling. If not agreeable to Native feeling it should not be adopted." I am directed by the Chief Commissioner to ascertain how such a rule would fall in with the views of the Native community, both Hindu and Muhammadan. I therefore request that you will furnish me with your views on the matter and call a general meeting of the parents and guardians of the boys attending school at

and obtain their views on the subject. You should also consider what would be the age a boy should not exceed before he reaches a certain class, say 3rd or 4th class.

2. For the present I think it will be sufficient to limit the discussion of the question to its application to high schools and middle schools located at district and subdivisional head-quarters.

Memorandum, dated Shillong, the 10th March 1888.

Copy forwarded to the Deputy Inspector of Schools, with a request that he will submit his views on the above proposal, and as far as possible find out the popular feeling on the proposal.

From G. STEVENSON, Esq., Deputy Commissioner of Sylhet, to the Secretary to the Chief Commissioner of Assam,—No. 2369, dated Sylhet, the 14th July 1888.

With reference to your letter No. 411 of 26th January 1888, and enclosures, on the subject of moral training and discipline in schools, I have the honour to state that I consulted Babu Chundra Nath Nandi, Extra Assistant Commissioner; Maulvi Hamid Bakta Mazumdari; and Maulvi Abdul Kadir, Honorary Magistrate,—all residents of this district. Only Maulvi Abdul Kadir ventured an opinion; and he generally agreed with the proposals of the Government of India, except that he thought that any rule that might be framed to prevent youths of a more advanced age hanging about our schools should not apply to Muhammadans. Muhammadan boys, he states, cannot, as a rule, enter schools so early as Hindus, having first to study religious formalæ, &c.

2. That the native school-boy of to-day is, as a rule, less respectful to his seniors and less amenable even to home control, is a fact admitted on all hands by the intelligent portion of the Native community; and I fully endorse the principles set forth in the Government of India letter. It seems to me that this is a result to a large extent of our educational system. Many of the masters are young men, fresh from college, possessed of all the worst characteristics of young Bengal. They are permeated with the idea so assiduously inculcated by some Native papers that every thing and every one connected with Government is to be found fault with, and that to sneer where they safely can at all authority is the proper thing. They are allowed to join local associations avowedly political; and school-houses are utilized for meetings of such bodies. The boys naturally take their cue from masters of this class who flatter their vanity. They have their own association and follow these masters to public meetings, in many ways gaining for themselves discreditable notoriety. Under such circumstances it is no wonder that the boys have their heads filled with all kinds of absurd notions of their own consequence, and that rudeness and insubordination become in their eyes the equivalent of an independent bearing. It is probably impossible altogether to prevent masters of the above type from doing mischief. But the extent of that mischief and of the evil wrought in the minds of the boys by seeing Government and authority habitually and with impunity disparaged in the pages of some Native papers may be minimized by prohibiting masters and boys from taking part openly in any political meeting or demonstration, or joining any association with such a tendency. School-houses should not be open for such meetings. There can be no difficulty here in the case of aided schools in enforcing some such rule. If the rule is objected to, no grant will be given. Without the grant hardly a school would be able to exist.

From F. C. DAUKES, Esq., Officiating Secretary to the Chief Commissioner of Assam, to the Secretary to the Government of India,—No. 4521, dated Shillong, the 26th July 1889.

In compliance with the request contained in your telegram No. 336, dated the 22nd July 1889, I have the honour to forward herewith a copy of the Inter-school Rules in force in Assam, referred to in paragraph 4 of the letter from this office, No. 4815, dated the 31st August 1888, on the subject of discipline and moral training in schools and colleges. The rules have recently been revised, and a copy of the revised rules is also forwarded.

INTER. SCHOOL RULES, ASSAM.

1. A boy before being admitted to a Government aided or unaided high or middle school shall be required to produce a certificate in Form I, from the head master of the last school in which he read. When possible, a parent or guardian should accompany the boy.

2. If a boy's name be struck off for non-payment of dues, he shall not receive a certificate until all sums due to the school have been paid. No fee shall be charged for giving a certificate.

3. When a boy leaves a school after the final annual examination, the head master shall give him a certificate in Form II.

4. In case a boy appears at the Entrance or one of the departmental examinations, the registrar's receipt or any other document showing that he appeared at the examination shall be accepted for the head master's certificate under Rule 3. Applications for certificates in Forms I and II should be signed by a parent or guardian.

5. The certificate is to be given without any avoidable delay. The only grounds on which it can be refused are (1) gross misconduct, (2) failure to pay sums due to the school. If a certificate is refused, the cause of refusal *shall be notified in writing to the applicant*, not later than two days after receipt of application.

6. A boy having obtained admittance shall not be placed in a higher class than that in which he was in the school he has left (no class lower than the sixth of a high school and fourth of a middle class school being considered), unless in the case of his having passed the final annual examination of the school he left, in which case he may be put in the next higher class.

N.B.—To promote a boy who joins one school from another after having failed to obtain promotion in the latter within a year from the date of his admission is a breach of this rule.

7. If a boy be found producing a false certificate, or making a false statement regarding his having read in any school, the case should at once be reported to the Inspector of Schools for orders.

8. All questions arising between one head master and another respecting the enforcing of these rules shall be referred to the Inspector of Schools with as little delay as possible.

9. Any school, whether Government, aided, or unaided, of the classes to which these rules apply failing to comply with the instructions contained in these rules, shall be deemed ineligible to compete for a scholarship, and, moreover, scholarships will not be made tenable in them.

10. The following are the rules regarding fees in Government schools: aided and unaided schools are recommended to adopt them; it is not, however, necessary for them to do so:—

I. Fees are payable in advance; they should be collected on or before the 15th of the month for which they are due. A boy who fails to pay by that date will be charged one anna per day as fine up to the 25th, when, if he has not paid his month's fee, together with the fine, his name will be struck off the rolls of the school, and he shall not be re-admitted until he has paid his fee and fine, together with a re-admission fee equal to one month's fee.

II. No entrance fee is to be charged on a boy's taking his admission for the first time in a school; but before being admitted he must pay in advance the fee for the month in which he is admitted.

III. When a boy applies to have his name withdrawn before the holidays, he shall have to pay the fee for the vacations, provided that he shall not be required to pay fees for more than two months, including that of the month in which he wishes to leave the school.

IV. The rate of fines for absence will be settled for each school by the Inspector of Schools in consultation with the head master.

V. All sums realised from fees, fines, &c., shall be deposited in the treasury on or before the 26th of the month in which they are realised.

CERTIFICATE FORM I.

CERTIFIED that was a student in the class of the school, and that he leaves with a character. All sums due by him to the school have been paid in full.

Dated 188 . *Head Master.*

CERTIFICATE FORM II.

CERTIFIED that was a student in the class of the school, and that he the final annual examination of his class held on the 188 , that he leaves the school with a character, and that all sums due by him to this school have been paid in full, and that he would be promoted if he continue in this school.

Dated 188 . *Head Master.*

REVISED INTER-SCHOOL RULES.

No. 249, dated the 17th July 1889.

The following revised Inter-school Rules and Fee Rules for Government Schools in Assam are published for general information :—

1. A boy, before being admitted to a Government, an aided, or an unaided high or middle school shall be required to state in what school he has last been reading, and to produce a certificate in Form I from the head master of that school. He should be accompanied by his parent or guardian, or else be required to bring with him a letter of application from his parent or guardian.

2. If a boy's name be struck off for non-payment of dues, he shall not receive a certificate until all sums due to the school have been paid. No fee shall be charged for giving a certificate.

3. In case a boy appears at the Entrance or one of the departmental examinations, the registrar's receipt or any other document showing that he appeared at the examination shall be accepted for the head master's certificate under Rule (1). Applications for certificates in Form I should be signed by a parent or guardian.

4. Fees are payable for the vacation months equally with others. If a boy applies for a transfer in or after the month of February, he shall be liable to pay fees in that school up to the end of the month in which the vacation begins.

5. The certificate is to be given without any avoidable delay. The only grounds on which it can be refused are (1) gross misconduct, (2) failure to pay sums due to the school. If a certificate is refused, the cause of refusal *shall be notified in writing to the applicant*, not later than two days after receipt of application.

6. A boy having obtained admittance shall not be placed in a higher class than that in which he was in the school he has left (no class lower than the sixth of a high school and fourth of a middle class school being considered), unless in the case of his having passed the final annual examination of the school he left, in which case he may be put in the next higher class.

7. The fact of a boy appearing for admission without having undergone the annual examination of his old school must be regarded, unless the reverse is certified to by his former head master, as sufficient evidence of his not having been fit for promotion : he should therefore be admitted into the class in which he was reading in the other school.

8. After admission under the foregoing rules, no boy shall be promoted to a higher class before the next annual examination of the school.

9. If a boy be found producing a false certificate, or making a false statement, regarding his having read in any school, the case should at once be reported to the Director of Public Instruction for orders.

10. All questions arising between one head master and another respecting the enforcing of these rules shall be referred to the Director of Public Instruction with as little delay as possible.

11. Any School, whether Government, aided, or unaided, of the classes to which these rules apply failing to comply with the instructions contained in these rules, shall be deemed ineligible to compete for scholarship, and, moreover, scholarships will not be made tenable in them.

12. The following are the rules regarding fees in Government schools; aided and unaided schools are recommended to adopt them :—

I.—When a boy seeks to be admitted into a Government high or middle school, he should be accompanied by his parent or guardian, or else be required to bring with him a letter of application from his parent or guardian.

N.B.—The parent or guardian, as the case may, will be held responsible for the boy's dues to the school until such time as they notify in writing their intention to withdraw the boy.

II.—Before a boy's name is entered in the school registers, he must pay an entrance fee equal to the monthly fee of the first class of the school. The payment of this fee does not exempt him from the payment of the fee for the month in which he takes his admission.

III.—Fees for a month become due on the 1st of that month, but for the convenience of parents are allowed to be paid without fine up to the 15th. Any boy who fails to pay his fees on or before the 15th, will be charged one anna per day as a fine up to the 20th, when, if he has not paid his month's fee, together with the fine, his name will be struck off the school rolls, and he will not be re-admitted until he has paid his fee and fine, together with a re-admission fee equal to one month's fee.

IV.—The rate of fines for absence will be settled for each school by the Director of Public Instruction in consultation with the head master.

V.—For boys now at school a fee of 4 annas will be levied on their being promoted.

VI.—All sums realised from fees and fines, &c., shall be deposited in the treasury on or before the 22nd of the month in which they are collected.

CERTIFICATE FORM I.

Certified that was in the class of the school, and leaves with a character. All sums due by him to the school have been paid. He has (or has not) passed the annual examination for promotion to the class.

From F. E. K. WEDDERBURN, Esq., Secretary to the Chief Commissioner of Coorg, to the Secretary to the Government of India, Home Department (Education),—No. 931—685, dated 28th May 1888.

In reply to your letter No. 10-390, dated the 31st December 1887, on the subject of discipline and moral training in schools and colleges, I am directed by the Officiating Chief Commissioner to forward a minute containing his views on the various points discussed. The opinion of Colonel Clarke, the Commissioner of Coorg, on the question raised in paragraph 12 of the letter under acknowledgment, will be found in the letter, Appendix I.

Minute by GENERAL SIR H. N. D. PRENDERGAST, *Officiating Chief Commissioner of Coorg.*

After due consideration of the subject of schools, I am of opinion that a vast amount of useful instruction, but very little education, is given to the people of India.

2. The difficulty of imbuing young men with morality without teaching religion is obvious. Even to insist on outward forms of politeness is not easy in mixed schools. The question of retaining or taking off the head-dress and foot coverings has been in a measure answered; but how is a class of boys to enter a class-room in Burma? The Burmans should enter on their knees; the Hindu would object to that position. Englishmen, Burmans, Chinese, Mussalmans, Tamils, Telegus, Shans, Anglo-Burmans—all have their customs. What is fitting for one would seem absurd for another; so all outward forms of respect are abandoned by the boys, and the schoolmaster in despair gives up the idea of inculcating good manners, while illiterate parents are shocked at the rudeness of their school-instructed sons. In other provinces the difficulty exists in greater or less degree.

3. It would be an excellent plan to recast the text-books with a view to introducing extracts from great writers on the subject of personal conduct.

4. In Coorg it has not been found that undue influence for evil is traceable to youth who remain at school to a comparatively advanced age without rising beyond the lower classes; but I think that, as a general rule, any boy who, through want of diligence and attention to study, has not risen to a certain class by the time he has attained a certain age, should be required to leave the school.

5. Coorg is provided with a Central School and a Normal School at Mercara. The officer in charge of the Mercara School should always be an English gentleman as no one else is likely to command the respect of the boys and their relations. A library is attached to the school, the books from which are in considerable request. The books adopted for instruction in Coorg are those used in the Madras Presidency, because Coorg boys compete in Madras examinations.

6. The physical education of the boys should never be neglected. At the Mercara School gymnastics are taught systematically; cricket and lawn-tennis are played; the hilly nature of the country is favourable to the development of muscle. It is noticeable at the yearly sports that the winners of school prizes are not placed in athletic contests. A class for carpentry is about to be opened; and I hope that before long the students will be drilled and enlisted as Volunteers. The system of monitors was introduced many years ago. There are two large boarding-houses or hotels in Mercara under the management of the Principal of the Central School.

APPENDIX I.

From COLONEL T. G. CLARKE, Commissioner of Coorg, to the Secretary to the Chief Commissioner of Coorg,—No. 20-14, dated 11th April 1888.

In compliance with the instructions conveyed in your letter No. 169-685 of 18th January last giving cover to copy of letter No. 10-390, dated 31st December 1887, from the Secretary

to the Government of India, Home Department, on the subject of the discipline and moral training to be introduced into schools in India, I have the honour to forward, for submission to the Chief Commissioner, the accompanying copy of letter from the Inspector of Schools, No. 18 of 6th April 1888, submitting his views with reference to paragraphs 12 and 18 of the Government of India letter; and to offer the following remarks, though, but for the wish expressed by the Chief Commissioner, I should have preferred to abstain from submitting an opinion on a matter to which I feel I can contribute but little of value.

2. In paragraph 12 of the despatch, the Governor General in Council remarks that "even in schools supported by the State something in the way of religious instruction can be effected out of school-hours in accordance with established principles." Further on His Excellency, after alluding to the school-books in use in some provinces and containing moral lessons which in the hands of competent teachers might be made the text of explanations and illustrations, suggests that those text-books might be re-cast "with the view of introducing into them extracts from the various great writers who have dealt with the question of personal conduct in its various aspects."

3. I would suggest that the object which His Excellency has in view would be very appropriately served by a compilation of all those texts in our English Bible which convey great moral truths, detached from the doctrines and dogmas of sects. A selection of these might be made which could not, in the smallest degree, offend the most prejudiced minds; and, on the contrary, it may be predicated that, in such a form, the presentation of truths which are in their essence Christian, though not sectarian, would be generally appreciated.

4. Such a compilation should, I submit, form a separate text-book; but I see no reason why a similar course should not be followed in respect of the other great religions of the world, especially those whose adherents are chiefly found in India. In this way, text-books might be prepared on similar principles from the Koran and the Hindu Vedas; but it will be important, I think, that each compilation should be distinct in itself, and that two or more of them should never be combined.

5. From my experience of the natives of this country, what is needed, I venture to think, is not so much a code of "rules of politeness," as the insistence by the masters of a high standard of moral conduct and polite behaviour in school on the part of their pupils. This can be best inculcated by teaching and example; and this teaching will be further assisted by instruction from-text books, such as I have indicated, of maxims which have reputedly in the case of the Koran and Vedas a divine source.

6. With regard to the subject of paragraph 18 of the Government of India despatch, I cannot venture to offer any useful opinion.

From G. S. FORBES, Esq., Secretary for Berar to the Resident at Hyderabad, to the Secretary to the Government of India,—No. 259 G., dated Hyderabad Residency, the 30th June 1888.

I am now to reply to your letter No. 10-391, dated 31st December 1887, in which you ask for an expression of the Resident's opinion regarding the best means of extending moral training in schools and colleges, of introducing a stricter discipline among the students, and generally of raising the tone in educational institutions aided and supported by Government. I am directed to forward the enclosed report on this subject received from Mr. S. B. Jatar Director of Public Instruction in Berar, together with the memorandum of the Officiating Commissioner; and I am further to transmit the enclosed Minute representing Mr. Howell's own views upon one side of the very important and difficult subject under discussion.

2. Mr. Jatar's report shows clearly to what extent the practical recommendations enumerated in paragraph 10 of your letter have been already followed in the Hyderabad Assigned Districts. Special attention will be paid to those matters on which your suggestions have not yet been acted upon. As you are aware, there are no colleges, with the exception of training colleges, in Berar, and education is less advanced than in other parts of India. A leading feature in the general character of Berar students is that they are not high-spirited, but somewhat lethargic and easy of control.

3. In reply to your question regarding "the best way of giving effect to the wish of the Secretary of State and Government of India that a moral text-book based on the fundamental principles of natural religion of a non-sectarian character should be prepared, into which extracts from the works of the various great writers who have dealt with the question of conduct in its various personal aspects shall be introduced," I am to refer to the enclosed Minute, as the matter has been but inadequately treated by the authorities in Berar. The

question of "establishing select school libraries of choice books" may, in Berar, for the present be left to private liberality, which will probably respond to calls made for the purpose.

4. Adverting to paragraph 18 of your letter, in which an opinion is invited on the desirability of removing from school, boys who have not reached a certain standard by a certain age, I am to draw attention to paragraph 14 of the Report from the Director of Public Instruction, in which it is urged that it is not advisable to introduce a rule on this subject into Berar. In this view Mr. Howell does not agree. He agrees altogether on this point with the Government of India. Standards may be liberally fixed in view of what is said about Berar, but they should be fixed; and when a boy cannot pass them by a certain age, it is a waste of time and money, and injurious besides to the discipline of the school, to keep him. This is a matter of general experience as to which it is impossible that Berar can be exceptional.

From Colonel H. C. SZCZEPANSKI, Officiating Commissioner, Hyderabad Assigned Districts, to the Secretary for Berar to the Resident at Hyderabad,—No. 2780, dated Amraoti, the 26th May 1888.

With reference to your letter No. 388 R., dated the 13th February last, forwarding, for report, copy of a communication No. 10-391, dated the 31st December 1887, from the Government of India in the Home Department, regarding discipline and moral training in schools and colleges, I have the honour to observe that the discussion now taking place on this subject will have a very good effect. I enclose a copy of letter No. 368, dated the 8th instant, from the Director of Public Instruction, which shows what has been done here, and that we are in advance of many other provinces in this matter. Boys are, on the whole, easily managed and controlled in our schools. Too little care is taken to make boys come clean to school and properly clothed, but when in class they are generally well behaved. I do not think moral text-books could be introduced with advantage, but punishments for lying and stealing should be freely permitted, even up to expulsion.

2. Masters should be encouraged to take notice of the action of boys who do not act up to a certain moral standard; and if such boys are turned out of a school, they should not be received in any other schools.

From SHRIRAM BHIKAJI JATAR, Esq., B.A., Director of Public Instruction, Hyderabad Assigned Districts, to the Commissioner, Hyderabad Assigned Districts,—No. 368, dated Akola, the 8th May 1888.

I have the honour to acknowledge the receipt of the Government of India's letter in the Home Department, No. 10-391, dated the 31st December 1887, on the subject of discipline and moral training in schools and colleges, forwarded with your office No. 1148, dated the 2nd March last, in which you have asked for my opinion on the points raised.

2. The observations made by the Government of India in paragraph 3 of their letter are not fully applicable to Berar, inasmuch as, there being no collegiate institution in the province, boys cannot be said to complete their education here. The highest educational institutions in Berar are the two High Schools at Akola and Amraoti, and boys who pass the Matriculation Examination of the Bombay University from these institutions continue their studies in colleges in Bombay. The majority, however, do not continue their studies after leaving the high schools, and the same may be said of the middle and primary schools. Education imparted in these institutions is intended to be complete in itself for the pupils who do not wish to join the higher institutions. As the suggestions and instructions of the Government of India are more or less applicable to all the classes of schools, it is necessary to enforce discipline and impart moral instruction in all of them. I shall therefore make remarks on the several points raised in the Government of India's letter and state how far their instructions have been anticipated in the province.

Good teachers and training schools.

3. It is highly desirable to secure the services of competent and conscientious teachers in all the classes of schools. Unless the teacher has heart in his work and takes genuine interest in the welfare of his pupils, he will not be able to turn out really good scholars. It is, as the Education Commission remark, "impossible to secure that every teacher shall be a man of such moral character as to lend weight to his precepts," but every effort must be made to secure good teachers. Training schools are necessary, and provision has been made in this province to provide trained teachers for the primary schools. We have only a few secondary schools in the province, and we cannot afford to maintain a special training school in order to provide masters for them. We select masters for these institutions from men educated in the colleges (in the Bombay Presidency) and the high schools, and on the whole they discharge their duties satisfactorily. For the primary schools we have a training college at Akola, which is divided into

two branches, *viz.*, the Marathi Branch and the Urdu Branch. Men turned out by the Urdu Branch, to which 15 exhibitions are attached, are more than sufficient for our present requirements, but the outturn of the Marathi Branch, to which 60 scholarships are attached, having been found insufficient to meet the increasing wants of the province, a class of five pupil teachers has been attached to a selected vernacular school in each of all the districts except Akola, in which the training college is situated. These pupils are trained in the first year's course of the college, and when they pass the test, they are appointed assistant masters in primary schools.

4. All possible efforts are made by the department to improve our teachers. The inspecting officers are required to enter remarks in the Inspection Report on each school on the discipline observed in the schools, on the manners and conduct of the pupils, and on the regularity of attendance. The departmental monthly school-paper contains articles written by the inspecting officers and the higher masters on moral subjects, on discipline to be observed in schools, on the method of teaching and other kindred subjects, which are likely to inform and improve the schoolmasters. At the central meeting of the Educational Conference and at circle gatherings, essays are read by the more experienced masters on moral and scholastic subjects, and classes are actually taught in the presence of the assembly by the senior masters for the benefit of the junior ones. In their tours also the inspecting officers make the masters teach classes in their presence and point out their defects.

Moral teaching.

5. At the last Educational Conference held at Amraoti in November 1887, an essay on the teaching of morality in schools was read by one of the masters, and a very lively and interesting discussion followed. The writer's proposal to introduce into the schools a text-book on morality was not approved, but most of the speakers dwelt on the necessity of making as much use of the existing text-books as possible in instilling moral principles and habits into the minds of their pupils. In my remarks on the recommendations of the Education Commission (*vide* paragraph 4 of my letter No. 42, dated the 5th April 1884), I said: "Care should be taken that good men are admitted into the training college and are appointed masters, but in my opinion no manual will do any good. A manual in the hands of bad masters is useless, if not positively mischievous, and for good masters it is not necessary." I am still of the same opinion. Some of the higher Educational officers whom I have consulted on the subject are not very hopeful of the success from the use of moral text-books. Mr. Aitken, the Head Master of the Akola High School, writes: "I am not very hopeful of much success from the use of moral text-books and manuals for the guidance of teachers . . . . At the same time everything depends upon the character of the teacher. A devout man does not require a moral text-book, as he will always find openings in the ordinary lessons for inculcating moral truths; while an irreligious teacher, if compelled to use a moral text-book, would probably treat the lessons with such marked indifference as to make any salutary effect impossible . . . . The different series of English Readers, such as Nelson's, Chambers's, &c., now used in the high schools, make a specially prepared moral text-book almost unnecessary in those schools, as the books are pervaded with morality of the highest kind, and no serious teacher using them need be at a loss for opportunities of deducing moral lessons from them." Mr. Talvalkar, Head Master of the Amraoti High School, thinks that much depends on a careful selection of text-books and on the character of the teacher. He says: "A careful selection of class-books containing a variety of moral lessons is, no doubt, an important means for instilling into the minds of scholars general principles of natural religion and morality. Some of the class-books now used in this high school have been selected with that view, and it has always been my agreeable duty to impress upon the masters here to avail themselves of every occasion which the class-teaching affords to instruct the pupils in precepts of morality. In this matter much depends upon the efforts, and I may even say upon the character, of the teacher, and I am afraid it would not be very safe to trust too much to a moral text-book specially prepared and to consider it all that is required."

Religious instruction.

6. In Hindustani schools, both private and public, *Koran* is taught to the pupils, such instruction being imparted out of school-hours in the schools supported by the State. The masters of the Hindu indigenous schools in the province are too ignorant to attempt any religious instruction; and as the State schools admit boys of all castes from the highest to the lowest, and as the masters do not always belong to the higher castes, such instruction is impracticable even out of school-hours in these institutions.

Text-books.

7. Text-books are revised every time fresh editions are printed, and the Text-book Committee, of which the Educational Inspector is the Secretary, exert themselves commendably to improve their tone. In future editions of the departmental reading books more lessons on

moral subjects will be introduced. The high schools, middle schools, and the larger primary schools have good libraries of useful books, and additions to them are made every year.

Punishments for breaches of discipline.

8. The suggestions of the Government of India regarding punishments for breaches of school discipline have been anticipated in Berar. Moderate corporal chastisement is a recognized method of punishment in most of our primary and middle schools, and it is only exhibitioners who are punished with fines. In the high schools the masters resort to imposition of tasks, making the offenders stand on the school-form, temporary expulsion for a few hours from the class-room, and sometimes, but rarely, corporal chastisement. The Head Master of the Amraoti High School says that in most cases "severe rating brings the offender to penitence."

Conduct registers.

9. The suggestions of the Government of India regarding the keeping of good-conduct registers will be duly carried out. No such registers are kept in any of our schools at present, but the Head Master of the Amraoti High School sends to the parents or guardians of the school-boys at the close of every term "terminal certificates," in which information is given regarding the attendance, progress, and conduct of the pupils at school. At the end of the school year, prizes will also be allotted for good conduct of such value as to make them objects of eager competition.

The head master's supervision.

10. It is very desirable that the head master should have personal knowledge of all the boys in his school, and good head masters effectually supervise the classes and visit them as often as they can without neglecting their own pupils, though the classes do not regularly appear before them. In large schools it is found difficult for the head masters to keep up their personal knowledge of all the pupils in their schools. Some of the large Anglo-Vernacular schools have been shorn of their primary branches, which have been converted into independent schools, and the result is that they are now more effectually supervised by their head masters. Steps are under contemplation to divide other schools similarly circumstanced.

11. The suggestion of the Government of India that measures might be taken to provide that, in filling up appointments in Government offices, special regard shall be paid to the entries in the conduct register, will, I trust, be carried out by all the dispensers of patronage when conduct registers are introduced. As a large number of our pupils seek employment under Government, the strict carrying out of the orders just referred to will materially help our masters in enforcing discipline in our schools.

Boarding-houses.

12. Boarding-houses have been established in connection with the Amraoti High School, the Akola High School, the Training College, the Ellichpur Middle School, and the Keliveli Primary School. Government have provided house accommodation to all the institutions except the last, which is entirely self-supporting. All these are under the watchful care of the masters of the institutions, and they are all well reported on. It is under contemplation to provide accommodation for resident masters in all the institutions. At Amraoti the required accommodation will soon be ready, and it will be provided in the Akola High School when the Director's office is transferred to Amraoti. I hope it will be practicable to establish boarding-houses in some other towns, such as Talegaon, Basim, Karinja, Mehkar, Yeotmal, &c., where they are most urgently wanted.

A system of monitors.

13. I have already stated in my letter No. 3003, dated the 5th March 1887, and in the last annual report, that a system of monitors has been introduced into the boarding-houses, and that it has worked satisfactorily. It is now under contemplation to introduce it into some other institutions. The Head Master of the Amraoti High School says: "The introduction of a system of monitors we have already long tried in the boarding-house with considerable success. By its means we have been able to keep the boarders well in hand even out of school-hours. Through these agents (monitors), who appreciate the confidence reposed in them and are sensible of the responsibility it imposes upon them, we have been able to watch carefully the conduct and manners of all the boarders and to punish even slightest offences against discipline. This monitorial system deserves a general trial, and I mean to apply it, as far as practicable, to the whole school as soon as we meet after the summer vacation."

The removal of old boys.

14. The head masters have, of course, the power to expel boys who are incorrigibly ill-conducted, but it is rarely found necessary to exercise this power in our schools, as boys in this province are more obedient and well conducted than anywhere else. The question of the removal from school of boys of a certain age need not also be considered in this province. Berar is still very backward in point of education, and when new schools are started, boys, young and old, flock to them. Boys in this province are peculiarly amenable to discipline, and

the evils of associating pupils of advanced age with younger ones are not experienced here. Mr. Aitken says that school-boys in this country "are not given to turbulence, and are much more prone to be bookish than to make any display of spirit." Muhammadans commence their education at an advanced age, and it will not be practicable to make any rule of the kind suggested applicable to them at least.

Physical education and inter-school rules.

15. The recommendations of the Education Commission regarding "Inter-school Rules" and physical education had been partially anticipated in this province, and they have since been carried out to the fullest possible extent. In places in which there are more than one school teaching the same standard, such as Basim, Akola, &c., the Inter-school Rules have been introduced and playgrounds have been started in all parts of the province. The following extract from the Educational Inspector's letter on the subject will show what has been, and what is being, done in the matter of physical education in the province:—

"The recommendations about physical training have been anticipated in Berar. In many boys' schools gymnasia have been established with or without Government aid, and native games are encouraged. Gymnastic teachers have been appointed whose business it is to travel from school to school in a portion of each district and teach gymnastic feats to the boys. Large places like Akola and Amraoti have gymnastic teachers of their own. Masters are held responsible that when the gymnastic teacher has left for another school, the boys play under the superintendence of assistant teachers, and the inspecting staff also see that the playgrounds and gymnasia are used. Physical training has been the subject of certain recommendations made by the Educational Conference of 1887-88 and of 1886-87."

16. In conclusion, I beg to state that I have made remarks on such of the points raised in the Government of India letter under consideration as are applicable to this province. I have said nothing regarding the suggestions in the concluding portion of the letter relating to colleges, as no colleges exist in Berar. It will have been observed that some of the recommendations made in the Government letter have been anticipated in Berar, but it contains many suggestions which are valuable and instructive, and I will endeavour to carry them out as fully as the circumstances of the province will permit.

Minute by A. P. HOWELL, Esq., Officiating Resident at Hyderabad, dated 25th June 1888.

Discipline and Moral Training in India.

I will now attempt to reply to Home Department letter of the 31st December last on the subject of discipline and moral training in the colleges and schools of British India.

2. I will ask leave to submit my remarks in the form of a Minute, which, though common enough in other provinces, seems somewhat unusual in the records of this Residency. I make this request because I feel a strong personal interest of old standing in this question; because I wish to take the entire responsibility of what I have to say; because the discussion travels beyond ordinary official topics; and because my views, if disapproved, can be more readily rejected than if associated with those of the Berar authorities now under submission.

3. To avoid prolixity, I will say at once that I entirely approve of all that is proposed in the Home Department letter under consideration. Mr. MacDonnell hits a clear blot in our system when he speaks of the growth of tendencies unfavourable to discipline or reverence in the rising generation. I fully recognize the value of the measures proposed in his paragraphs 6 and 10. They are all unexceptionable and most desirable. Specially I would lay stress on the importance of employing masters whose example would be constant instruction in moral teaching. On this point I have nothing to add to paragraph 11. But all these reforms seem to me to be surface and minor reforms and comparable to the action of the householder who decorates his walls and repairs his roof when the buildings are all along on a false and impossible foundation which is crumbling beneath him.

4. To my mind the main interest of the letter centres and ends in paragraph 12. I do not believe in real discipline or reverence except when based on morality, nor do I believe in morality, as a strong, abiding, general influence, except when based on religion. By religion I do not mean any formulated creed or dogma. I would pass lightly over subjects not usual in official correspondence, and only say enough to indicate the outline of my meaning. By religion I mean the recognition of the great Power who created and sustains the universe, whose laws are our highest study, and whose attributes we hope to discern dimly by His work and by the analogy of the highest attributes of our own nature. If truth, honesty, and honour, which in practice postulate conscientiousness, the idea of duty, courage, temperance, and self-restraint can be inculcated as divine laws, as corresponding with what we hold to be divine attributes, because their observance is demonstrably requisite for the perfection of our own nature and character, and consequently for the highest happiness of which we are capable, then

morality will be an effective power, especially in the plastic mind of youth. But if morality be dissociated from religion, it may become a matter of interest and speculation to the philosopher in his study; but it can neither live nor last in the working, struggling, ordinary world. Authorities differ, but in all my experience of life, religion is to morality what the soil is to the plant—the source of its vitality, strength, and beauty. There may be exceptional natures formed of diviner clay, who, like orchids, can flourish and bloom in air; but these are the exotic products of a soft equable temperature, and will at once wither away before the rigours of an ordinary climate. So some minds may find in culture, in philosophy, or in exceptional delicacy of temperament, or even in the traditions of a religion no longer vital, a morality of their own, independent of religion; but toiling, struggling, ordinary humanity must find its morality, its aspirations and its consolations in religion alone.

5. Holding these views, I look upon our Indian educational system as one of the most appalling experiments on the largest scale that the world has ever seen. What are the facts? I annex a statement which will show that our public educational institutions, which give the tone to all other such institutions, are dealing annually with over two and a half millions of children. We catch them young; we keep them during the school-going age; the longer we keep them the more we destroy their religion; and then we turn them out loose upon society without any religion at all. Religion in the East is not an internal influence of more or less activity; still less is it a seventh-day demonstration. It is a daily and almost hourly occupation that, among Muhammadans at least, leavens the acts and even the common conversation of daily life. A Muhammadan without religion is like an empty house, ready for any occupant. Is it not certain that the cause of the once apparent apathy of Muhammadans to our system of education was due to the absence of religion? I have talked to hundreds of students in all provinces. I never talk to any without bringing up the subject of religion. I never talked to one who confessed to any religious belief: the large majority of them have greeted the subject with a contemptuous smile.

Return showing Public or Government Educational Institutions and Pupils in 1886-87.

Province.	Institutions.	Pupils.
Bengal	53,121	1,316,594
Madras	14,929	458,089
Bombay	7,996	476,299
North-West Provinces	6,021	252,526
Punjab	2,203	136,014
Central Provinces	1,891	106,952
Berar	620	36,962
Assam	2,045	64,976
	90,396	2,848,412

6. A good illustration of the attitude of the Indian Government student towards religion occurs in the correspondence we are submitting. I know nothing of Mr. Shriram Bhikaji Jatar, except what I learn from the Civil List, which tells me he is a B.A., that he joined the Department in 1859, that he is now Director of Public Instruction in Berar, and that he draws ₹1,000 per month. The Government consults him on the most vital problem (as I think) with which an educational officer has to deal. On the most vital part of that problem Mr. Jatar submits a jaunty reply of some six lines, to the effect that Muhammadan children get a little Koran, but that, owing to the ignorance of their teachers, Hindu children neither get nor, for all Mr. Jatar urges, require any religion at all. Had we consulted Mr. Jatar about instruction in dancing or deportment, he could hardly have been more superficial or more characteristic. I should say that Mr. Jatar was quite unfit for his position if he were not the direct product of our own system.

7. I submit that we have been brought to this pass by what is called religious neutrality, but ought to be called religious nihilism, opposed alike to the educational despatch of 1854, which aimed at "raising the moral character" of the people of India, as also to the Queen's Proclamation of 1858, which simply bars interference with religious beliefs. Our system, however, instead of recognizing all creeds alike, destroys all creeds alike. It makes a solitude which it calls peace; but it is not and cannot be peace, or all teaching of history is false, and human nature is not what we know it to be. Surely the end of education is conduct, and not information. 'Men's lives and nations' histories are not, I submit, governed so much by reason as by sentiment and passion, and of these tremendous forces religion has ever been the most potent source and stay. When a man or a people has rejected the great Governor of the universe, he or they will make short work of all veneration for any human government whenever interest or passion drives them to take a line of their own.

8. In the annexed extract* (for the length of which I apologise) I have endeavoured to give the history of our so-called religious neutrality, its tendencies and dangers.

* Education in British India, 1872.

Before leaving India, Lord William Bentinck had an opportunity of declaring on two memorable occasions the strict policy of religious neutrality which is still observed in the matter of education. Alarmed by the views of the Anglicists and by the rumour of the

probable result of the controversy of the day, the Mussalman inhabitants of Calcutta petitioned the Government to spare the Madrasa and to abstain from measures "systematically directed towards the destruction of the literature and religious system of Islam," or dictated by the desire to forward the views of those "who wish the conversion of all to their own faith." The Governor General replied* that "such motives never have influenced, never can influence, the counsels of the Government," and that he would feel "uneasiness if he thought that the Government authorities had in any part of their conduct afforded ground or occasion of any kind for such an apprehension to be entertained by any classes of the subjects of the State."

Religious neutrality declared.

In the same spirit in reply to a parting address from the Missionaries, the Governor General declared that "the fundamental principle of British rule, the compact to which the Government stands solemnly pledged, is strict neutrality. To this important maxim, policy as well as good faith have enjoined upon me the most scrupulous observance. The same maxim is peculiarly applicable to general education. In all schools and colleges supported by Government this principle cannot be too strongly enforced, all interference and injudicious tampering with the religious belief of the students, all mingling direct or indirect teaching of Christianity with the system of instruction, ought to be positively forbidden."

Religious neutrality reaffirmed.

It may not be out of place to record here how these sentiments of Lord William Bentinck's were confirmed twenty-three years afterwards in one of the last despatches issued from the Court of Directors:—

"The Government will adhere, with good faith, to its ancient policy of perfect neutrality in matters affecting the religion of the people of India; and we most earnestly caution all those in authority under it not to afford, by their conduct, the least colour to the suspicion that that policy has undergone or will undergo any change.

"It is perilous for men in authority to do as individuals that which they officially condemn. The intention of the Government will be inferred from their acts, and they may unwittingly expose it to the greatest of all dangers, that of being regarded with general distrust by the people.

"We rely upon the honourable feelings which have ever distinguished our service for the furtherance of the views which we express. When the Government of India makes a promise to the people, there must not be afforded to them grounds for a doubt as to its fidelity to its word."

No. 52, dated 13th April 1858.

I have quoted this despatch, which, as is well known, was strongly reaffirmed on the transfer of the sovereignty to the crown, in order to show how firm is the basis of that most remarkable feature in Indian education—the religious neutrality of the Government. This feature is no doubt a relic of the extreme apprehension which prevailed in 1793, and whether its original declaration was a wise one or not is far too deep and many-sided a question to be discussed here. We must accept the fact as we find it. But it is, I believe, absolutely without precedent or parallel elsewhere, besides being entirely opposed to the traditional idea of education current in the East. In Europe it is almost an axiom that the connection of any State system of education with religion is not the mere result of tradition,† "it is an indissoluble union, the bonds of which are principles inseparable from the nature of education." This is admitted almost universally. Even the French system is religious not in the sense in which all European systems profess to be more or less so, in inculcating the precepts of a certain universal and indisputable morality, but inculcating morality in the only way in which the masses of mankind will ever admit it, in its connection with the doctrines of religion. In Holland, primary instruction was decided in a much-debated law to be designed to train "to the exercise of all Christian and social virtues," while respecting the convictions of dissenters. In Switzerland, religion stands on the same footing as reading, writing, grammar, and arithmetic, as a fundamental part of the scheme. In Germany, generally, religion still forms, as it has always done, the first and staple subject of the elementary school, and the religion of the master must be in conformity with that of the majority of his pupils. The American system, while repudiating all doctrinal or dogmatic teaching, provides everywhere for the regular daily reading of the Bible and for prayer. And, lastly, the framers of the English Education Act, 1870, have been able to assume as a matter of course that every elementary school would be connected with a recognised religious denomination, and that Government aid might therefore be offered to all alike for secular education only.‡

Religious neutrality considered.

* Dated 9th March 1835.
† Public Education, by Sir J. K. Shuttleworth, page 290.
‡ Mr. Gladstone's speech, Hansard, Vol. CCII, page 267.

In India, not only is there no religious teaching of any kind in Government schools, but even the aided schools under native managers are generally adopting the same principle. I believe this result was never anticipated, and I am sure it requires attention. Looking to the rapid growth of our educational system and to the enormous influence for good or evil that a single able and well-educated man may exercise in this country, and looking to the dense but inflammable ignorance of the millions around us, it seems a tremendous experiment for the State to undertake, and in some provinces almost monopolise, the direct training of whole generations above their own creed, and above that sense of relation to another world upon which they base all their moral obligations; and the possible evil is obviously growing with the system. It is true that things go smoothly and quietly, but this is attained by ignoring not only the inevitable results of early training on the character and the great needs of human nature, especially in the East, but by also ignoring the responsibility which devolves on the Government that assumes the entire control of direct education at all. If, therefore, while fanaticism is raging around, there is a calm in our schools and colleges, it is an ominous and unnatural calm of impossible continuance, the calm of the centre of the cyclone.

The subject is one of extreme difficulty that grows with the consideration devoted to it. Of course, it is out of the question to recede in any degree from the pledges of the past. And it is probable that the evil is less serious in primary schools where the instruction given does not necessarily destroy religious belief, whereas our higher instruction does. Therefore, although the State may establish and maintain primary schools where no local effort is forthcoming, it would still seem very desirable that it should retire as rapidly and as completely as practicable from the entire control of all direct instruction, and especially higher instruction, and leave it to local management to be encouraged by the State, and aided in conformity with the English principle which, without any interference in the religious instruction imparted, practically ensures by the constitution of the local boards that some religious instruction is regularly given.

9. These views, which were the result of some reflection and enquiry in different parts of India, were submitted to the Government and by the Government to the Secretary of State in 1872. In furtherance of them I brought the question before the Education Commission of 1882-83, and the recommendation cited by Mr. MacDonnell was passed that "an attempt be made to prepare a moral text-book based on the fundamental principles of natural religion." My own view, as submitted to the Commission, was that the Government should go farther than this and actively encourage systematic denominational teaching by teachers of the religious beliefs to which children belong—as is done in the German system. But the Commission was not prepared to go beyond the recommendation cited, and Lord Ripon's Government rejected even that. It is now a peculiar satisfaction to me, at the close of my service, to find the Secretary of State authoritatively ruling that the absence of moral teaching based on religion and imparted in such a way as not to offend the feelings of the numerous races and creeds of the peoples of India is a "grave defect in our system." This is all I have contended for and the first step to the remedy.

10. It would go beyond the instructions in the letter under reply to consider here any suggestions, such as those offered in the last paragraph of the extract, as to a change of system. I would therefore venture to offer—with all deference to the many special authorities in the different provinces—a few remarks on the kind of text-book which the Secretary of State seems to contemplate. Such a text-book should by no means be a dry, uninteresting collection of scraps or boulders of morality which the young mind could never digest and still less assimilate. It should be a fascinating book. It should begin with some of the wonders of the universe, the solar system, the fixed stars, the orbits of planets, the paths and bulk of comets and meteors, the action upon our own earth of the great laws that govern the heavenly bodies around us. An abridgement of Dr. Ball's "Story of the Heavens" would be as eagerly read by children of all ages as a fairy tale—with the merit of being true. Then our text-book should deal with some of the more minute marvels of creative power in our own planet. All this should lead up to our conception of the Creator and His attributes and of our accountability to Him. Could there be any more efficient training in reverence than a study of the wonders of creation; any juster conception of discipline than an insight into the stern, unerring, responsive action of natural laws where consequences can never be bought off by excuses and where there is no appeal? Then, having discussed creation, the Creator and His attributes, the third section of the book should expound the attributes of man. For this chapter I would compile from Buddhist, Brahminical, Christian, and Muhammadan sources of revered authority, incidents from the lives of those who have founded or promoted those creeds. Having shown what man's highest attributes are, I would bring the child's imagination into play and teach morality by example. I would show how men have renounced the brightest attractions that the world calls its own and have laid out their lives in the effort to do good to those around

them, and to develop the highest attributes of their own nature; how they have lived a saintly life and left a good name; how their work or example survives them. Then having laid history, sacred and profane, under contribution for facts illustrative of the noblest virtues to which humanity has attained in all ages, I would indent on the best poetry, ancient and modern, and inculcate morality by metre and melody. Arabic and Sanskrit literature is, I believe, very rich in the required material, though of this I can only speak from translations. Persian is certainly a mine of wealth for pithy moral maxims in an epigrammatic form, and this should be largely indented on. Our own literature, too, abounds in the teaching I have in view, and yet all the Indian text-books that I have seen are very deficient in this respect. It is pitiful to find such poems as "We are seven" and the like included, while the Ode to Immortality or the Savitri from the Mahábhárata is overlooked. Here Edwin Arnold has done us excellent service, and all this should be impressed into the service of the text-book we require. A text-book of the kind that I contemplate should conclude with moral maxims drawn from the sacred books of all creeds; and readings from this section should begin and close every working school-day. To obtain such a work I would offer an adequate reward in each province, and I would appoint a Native Commission to collate the whole into a single volume which should be translated into every vernacular taught in our public institutions. Competition in India would bring out what is most suitable in Oriental literature, but the Secretary of State might be asked to invite competition in England also, for learned men and perhaps societies might compete, not so much for the reward, as from the enthusiasm which the great importance of the subject would certainly inspire.

11. With much deference I venture to offer the above suggestions for the remedy of the "grave defect" in our educational system which the Secretary of State has now admitted, and which has, I believe, been long deplored by the most earnest and enlightened minds of all creeds in India.

No. 1420-I., dated Simla, the 16th April 1888.

Endorsed by Foreign Department.

A copy of the following letter, and its enclosure, is forwarded to the Home Department, with reference to that Department's endorsement No. 392, dated the 31st December 1887.

From Sir Lepel Griffin, K.C.S.I., Agent to the Governor General for Central India, to the Secretary to the Government of India, Foreign Department,—No. 43 G.-107, dated Indore Residency, the 7th March 1888.

In reply to your endorsement No. 344 I., dated the 25th of January 1888, forwarding for consideration and remarks a letter, with enclosures, from Her Majesty's Secretary of State for India, suggesting the preparation of a moral text-book of an elementary character for use in the Government Schools and Colleges in India, I have the honour to forward a memorandum which has been drawn up by Mr. Johnstone, Principal of the Residency College, Indore, on the proposals and suggestions of the Government letter which accompanies the despatch of the Secretary of State. Mr. Johnstone has had much experience in educational matters, and I doubt not that the remarks I have invited him to offer will be found both suggestive and practical.

2. I regret that I have not the leisure to enable me to discuss the important question raised in the Secretary of State's despatch, and would merely venture to observe that the preparation of a moral text-book for the use of Indian students presents many difficulties, and I cannot but think that the certain disadvantage would be found to be greater than any problematical advantage that could be obtained from its use.

3. It is to be remembered that in the prevailing creeds of India, Brahmanism and Muhammadanism, it is not possible to separate theological and ethical teaching. Every rule of conduct is enforced by a religious sanction, and the Government, having accepted the attitude of religious neutrality, could not with consistency undertake to teach Hindu or Muhammadan ethics. The idea that any moral laws have such universality that all intelligences regard them as binding has been long rejected by scientific and accurate thinkers, and if it be proposed to instruct Indian students in such moral precepts as are ordinarily accepted by nations professing the Christian faith, I cannot but fear that such teaching will at every step come into conflict with the ethical rules of Hinduism and Muhammadanism, which, as I have before stated, form an undistinguishable part of their theology. Although the people of India form

a well-ordered community, with, in my belief, a higher average of personal morality than most European nations, yet it cannot be denied that their standard of ethics is little removed from barbarism. All those rights and duties which are accepted by English Christians as elementary principles of conduct are disregarded. The natural freedom and equality of man; the equal rights of the sexes; the obligations of temperance and chastity—these, which must form the foundations of any ethical teaching that a civilized Government could endorse, are opposed to the very existence of the two prevailing creeds of India, where the idea of equality is ridiculed; where women are treated as the property of the father or the husband; where infant marriage and virgin widowhood outrage every sentiment of humanity, while the grossest sexual immorality, under the name of marriage or concubinage, is directly sanctioned by both creeds, and is upheld by positive religious sanction. It will thus everywhere be found that the ethical standards of the East and West are inconsistent or opposed, and if we insist on teaching the higher moral law, we directly invade the region of religious neutrality and pull down the theological systems which we have bound ourselves to respect.

Memorandum on letter of Government of India in the Home Department, No. 10—382-91, dated the 31st December 1887.

In this letter the Government of India ask for suggestions from Local Governments and Administrations on certain proposals originating with the Education Commission regarding improved and comprehensive methods of enforcing discipline and of inculcating moral teaching in Indian schools, and certain directions are given indicating the principles on which a higher standard in both these respects should be based. Some of these directions are general and some special. The latter, so far as they are attainable, would probably commend themselves favourably to all who have experience of schools in this country. The first is "the provision of efficient training colleges for teachers and the employment as teachers only of those who have given satisfaction during a course of training." No doubt can be entertained as to the usefulness of this provision in securing efficient teachers, but whether the training at such colleges would have much result in effecting the present purpose is open to question. For the enforcing of discipline and maintaining a high tone of morality, the qualities required in a teacher are self-reliance and the power of influencing, rather by his own conduct than by any direct exercise of authority, large bodies of human beings. Examinations are almost powerless to bring out these qualities, which indeed can only be discovered by actual trial. But though normal colleges, as such, may be defective in this respect, one of the proposals made in the letter under consideration might be largely utilised in order to develop any latent powers of this nature,—namely, the appointment of monitors. The way in which boys performed their duties in a subordinate position of trust, would be a test of their qualifications for more important posts, whether as teachers or otherwise.

2. The use of conduct registers requires no special remark, as it probably prevails in the majority of schools; and the establishment of well-conducted boarding-houses is obviously a great safeguard for youths thrown at an early age into town life.

3. "The exclusion from school of boys who have not reached a certain class by a certain age" must necessarily be made a very elastic rule, as otherwise it would fall very unfairly on many boys who are conscientious and hardworking, but naturally dull; in fact, it would be more satisfactory to make character and conduct the ground of exclusion rather than age.

4. Far more complicated are the 2nd and 3rd proposals discussed in the Government of India letter, which are concerned with the general question of moral training and discipline. Here is not a mere question of money or of definite school rules, but one which stretches its ramifications into the past history of a race and into all the causes which contribute to the formation of character. But it will be sufficient now to inquire whether the problem can be solved by the means suggested by the Government of India. The 2nd proposition runs thus: "The extension of a system of teaching having a direct bearing upon personal conduct." This very general proposition is explained by the Government of India in the discussion of the subject to mean that an endeavour should be made to increase the number of aided schools in which religious instruction may be freely given; that even in Government schools "something in the way of religious instruction" might be attempted out of school-hours; that a moral text-book might be compiled from the works of well-known writers "who have dealt with the question of personal conduct in its various aspects;" and, lastly, that a library of choice books would have a good effect upon boys.

5. The question of religious instruction has in former times been pretty thoroughly threshed out, but even if the Government had not wisely determined to observe a strict neutrality on the subject, it would present unusual and insurmountable difficulties in this country. Nearly every Indian school contains boys who belong to different and even antagonistic religions, for the difference between a Muhammadan and a Hindu is not the same as that between

a Protestant and a Roman Catholic, or between an English Churchman and a Presbyterian They are essentially distinct. Again, the Hindus at least are split up into such a number of sects as would astonish those acquainted only with European religious systems, each sect holding aloof from others in almost every friendly relation of life. How is religion to be taught in a satisfactory manner under these circumstances? If one religion is taught, all ought to be equally taught, for the Government is pledged to impartiality. In this part of India, for instance, it would be necessary in most schools to provide for the instruction of at least Muhammadans, Parsis, and Hindus, and in some cases of Christians and Jews. And after all (to consider the religion of the majority) what is Hinduism? It certainly cannot be called one religion in the sense that Christianity may be so called, for it includes within its pale opinions far more divergent and various than the greatest differences of Broad Church, High Church, and Evangelicals; it enfolds within its generous embrace professors of the loftiest Monotheism and Deism, and followers of the grossest idolatry. This is an inevitable consequence of the great variety of authorities on which the system is based, all of which are declared to be divinely inspired, but which at the same time constantly contradict each other and themselves. The conclusion from these facts is that religious teaching, at least in India, is best left to the family and the temple; for however much the grossness of Hinduism in some respects may shock the minds of Europeans, the followers of each religion must be taught their own and no other faith; and whether the encouragement of Hinduism in its prevailing form is desirable or the reverse, it is certain that no revolution in it is likely to take place, until the intellectual and social condition of the people generally is improved. When this desirable end is gained, those portions of the system which are unsuited to civilised societies may safely be left to time to sweep away, as has indeed actually happened in Christian countries and as is slowly and surey happening in India even now.

6. Religious instruction is, however, considered by the Government of India on the present occasion only in its bearing on personal conduct. No doubt religion and morality are closely interwoven, and spiritual sanctions have, in many minds, a strong influence on conduct; but it is precisely in this connection that the Hindu religion is weak. Let a man of this persuasion be ever so immoral, the condemnation of his religious instructors visits him with far slighter displeasure than if he neglects some minute point of ceremonial observance, for the Hindu gods are jealous gods, jealous of each other and of their own rights; and the belief that, however heinous an offence may be, a bath in the sacred river will wash the sinner's soul white as snow, must weaken the motives to virtue.

7. The foregoing remarks will serve to introduce a consideration of the question of compiling a moral text-book on the lines suggested by the Government of India. On the very threshold of the subject, the difficulty arises of some standard which should serve as a guide to the author of such a work. The mere enunciation of moral rules is quite insufficient without a "statement of objects and reasons." But if he should appeal to religious or supernatural sanctions, by what religion is he to be guided? If by his own, the professors of other faiths will object. If, on the other hand, he appeal to the common consent of mankind in regard to particular duties, or to the ideas of the people for whom he is writing, he will find himself in a labyrinth of bewilderment as to the subjects on which all mankind or any large section of it is agreed. Or, following a third line, he may confine himself to showing the expediency of a certain course of action and the evil consequences of another, in which case he would encounter a storm of opposition for lowering the motives to virtue, and would be accused of materialism and of other high-sounding horrors by the believers in the transcendental nature of right and wrong and of the immutability of virtue. No opinion is here meant to be hazarded as to the respective merits of a book compiled on the different principles just noted; the intention is to show how difficult or indeed impossible it would be to satisfy all parties. Who is to bell this most Protean cat? Job himself could have desired no sweeter revenge than that his adversary should write a moral text-book.

But if a text-book were satisfactorily prepared, would it have the desired effect? A child is a complicated phenomenon. The foundation of his character has been laid in bygone generations; he is the product of a vast number of antecedent influences. Upon this basis, the first part of the superstructure consists of home teaching—whether direct or indirect—a teaching which is deeply impressed on the child's mind, chiefly by his mother, at a time when the mind is most impressionable. The proper course, therefore, is to begin by an endeavour to raise the ideas of the home circle, as otherwise school teaching will be largely a waste of force, inasmuch as it may have to undo much that has already been inculcated. It may be said that this higher home life is precisely one of the objects aimed at by the Government of India, and that the directions laid down in the present letter are intended as a beginning in this direction. Granted that this is so, it remains to consider in what degree such an agent as a text-book would be likely to assist in this work. Let any man look back to his school-days and think

what were the influences that worked most powerfully for good. He will probably decide in favour of the example of the teachers, not ostentatiously paraded, but quietly and conscientiously worked into the ordinary duties and amusements of life. The rod and the sermon are probably equally inefficient as teachers of real morality. The truth seems to be that this cannot be learned as an intellectual exercise; boys must see its effects in actual life; in short, so great is the importance of the teacher that, if he is capable of influencing his pupils in a right direction, a moral text-book is unnecessary; if not, it will be inoperative.

The usefulness of books in the formation of character is not here overlooked, but only the formal teaching of moral conduct from a text-book prepared for the purpose is deprecated. The study of the great heroes of history or fiction none will undervalue, who has felt the solace and delight to be derived from good books, and therefore every school ought, where funds permit, to have a select library.

8. Punishment is one of the most painful and difficult questions which a teacher is bound to consider, but, as the Government of India truly remarks, "a really good head master makes his influence felt far more in bringing out and strengthening the impulses for good which exist in youthful minds, than in the maintenance of discipline by means of punishments." Surely the ideal master is he who can do without punishments altogether, but doubtless (such is the imperfection of human nature) "offences will come," for though children have perhaps little *knowledge* of evil, they have unfortunately numerous evil *instincts*. In such cases, the best rule to follow is to make the penalty as nearly as possible a natural consequence of the fault and proportionate to its real moral enormity and not to the degree of the master's irritation. Corporal punishment is seldom necessary under a really good head master, though it might not be advisable to withdraw the power of inflicting it, for the knowledge of the possibility of such a punishment is in itself a deterrent from misconduct. Fines and impositions are both an unnatural and unsatisfactory form of punishment; especially the latter, for it tends to inspire the sufferer with a distaste for the very learning which it is the business of a school to give him. The words of Lord Wolseley in his General Orders are singularly applicable to the present subject:—"Nothing tends more to impress soldiers with the conviction" of the importance of their duties "than the maintenance of a healthy, manly discipline with the *minimum* of punishment." The principal moral ideas which should be instilled into boys by school discipline are a sense of duty, truthfulness, and a respect for authority. Now, it is difficult to help doubting whether these ideas are likely to find a congenial home in boys' minds in this country unless the Government is prepared to go a step further and attempt to train, or rather to restrain, not the teachers of the boys only, but also "the guide, philosopher and friend" of these teachers—the native press. The cheap press is a great instructor of the educated class, and so long as a large number of newspapers habitually and on principle vilify all constituted authority, what hope is there that those who depend on them for their views on Government and society will inculcate respect and reverence?

No. 3673 I., dated Simla, the 12th September 1888.

Endorsed by the Foreign Department.

A copy of the foregoing letter, with its enclosures, is forwarded to the Home Department, in continuation of the Foreign Department's endorsement No. 1909 I., dated the 17th May 1888.

From Colonel C. K. M. WALTER, Agent to the Governor General in Rajputana, to the Secretary to the Government of India, Foreign Department,—No. 3565 G., dated Abu, the 6th September 1888.

With reference to your office endorsement No. 343 I., dated the 25th January 1888, forwarding for consideration and remarks copy of Home Department Circular letter No. 10—382-91, dated the 31st December 1887, directing attention to the recommendations made by the Education Commission on the subjects of discipline and moral training in public schools and colleges, I have the honour to submit the marginally noted correspondence received from the Resident, Jeypur, containing the opinions of himself, Rao Bahadur Kanti Chunder Mukerjee, and Babu Hari Dass Sastri, M.A., which may prove of some interest to the Home Department.

(1) From the Resident, Jeypur, No. 113 G., dated 31st July 1888 (in copy).
(2) From Rao Bahadur Kanti Chunder Mukerjee, dated 9th July 1888 (2 printed copies).
(3) From Babu Hari Dass, dated 16th April 1888 (2 printed copies).
(4) Rules for the management of the Maharaja's College (2 printed copies).
(5) Rules for the guidance of Inspectors (2 printed copies).

From the Resident, Jeypur, to the First Assistant Agent to the Governor General in Rajputana,—No. 113 G. dated the 31st July 1888.

Educational circular of the Government of India, No. 10—382-91 of 31st December 1887, accompanying your endorsement No. 595 G. of 1st March 1888, was forwarded by my predecessor to Rao Bahadur Kanti Chunder Mukerjee for an expression of his views, and I have now the honour to submit, for the information of the Agent to the Governor General, the papers noted on the margin.

Copy.
1. Letter dated 9th July 1888.
2. Letter, dated 16th April 1888, from the Director of Public Instruction, Jeypur State.
3. Printed copy.
Rules for the management of the Maharaja's College.
4. Rules for the guidance of Inspectors.

2. I have purposely forwarded the letters of Rao Bahadur Kanti Chunder Mukerjee and Babu Hari Dass Sastri; for these gentlemen, from their training, are specially qualified to make suggestions and give opinions in regard to the questions raised.

3. Attention is already being directed to discipline and moral training in the schools of the Jeypur State, and the Darbar are ready to introduce other reforms, with reference to the suggestion made by the Government of India. The rules for the management of the Maharaja's College and for the guidance of Inspectors are very full, perhaps if fault can be found with them they are too much so; however, be this as it may, there can be but one opinion that if intelligently and thoroughly acted up to, they will immensely aid the object aimed at in the circular under reference. And it may be fairly said that the Jeypur Darbar are doing much, and are still willing to do more, to support the Government of India in the attempt to render school education such as will develop character and habits of order, propriety, and good behaviour.

4. A text-book on the subject of moral conduct, discreetly compiled, would no doubt prove beneficial, not only to pupils, but for the guidance of many teachers in that part of their duty, for it cannot be expected that every teacher shall be a man of such moral character and such force of character as to lend weight to the moral tone of the institution he serves.

5. Greater attention than heretofore to the following matters would also appear of the first importance in furthering the object in view. The selection of teachers and inspectors; emoluments such as to attract well-educated and respectable men; the keeping up of conduct register rolls; prizes for conduct; investigation as to the moral character of all young men seeking employment, and the encouragement of gymnastics and field games, such as cricket. Boys will take to something in the way of pastime, and it is better that they take to that which is innocent, healthy, and manly, than to that which is vicious, unhealthy, and effeminate.

I would strongly advocate the playground as a place where character can be developed and many a moral lesson taught.

Demi-official from RAO BAHADUR KANTI CHUNDER MOOKERJEE, Chief Member, Jeypur Council, to Colonel H. P. PEACOCK, Officiating Resident at Jeypur, dated the 9th July 1888.

I have perused with great interest the Educational Circular of the Government of India, No. 19—382-91, dated 31st December 1887, forwarded to me with Mr. F. Henvey's letter, dated the 2nd March 1887, for an expression of my views.

I have the pleasure to enclose copy of a letter from the Director of Public Instruction of the Jeypur State, which describes in detail the provision already made for discipline and for moral training in the educational institutions of His Highness the Maharaja of Jeypur.

The improvements and reforms which can possibly be effected by the help of the suggestions made by the Government of India, have also been sketched in detail in the letter of the Director of Public Instruction referred to above. It only remains for me to say that His Highness the Maharaja, who looks upon the education of his subjects as the foundation of good government and its attendant blessings, will gladly sanction the additional requirements for establishing a gymnasium, boarding-houses and model schools, as recommended by the head officer of the Education Department of the State. His Highness will also readily introduce in the educational institutions of Jeypur other reforms which may from time to time be initiated in Government schools and colleges in accordance with the measures set forth in the Education Circular under reference.

The difficulties that stand in the way to the preparation of a moral text-book, which may be used in the Government schools and colleges in India, are no doubt very great. I think it will be well to offer a handsome prize for the preparation of such a text-book.

In Government schools and colleges in India each student has to learn, besides English, one or other of the classical or vernacular languages of the country, to which equal importance is attached at the University examinations. The classical or vernacular languages, together with their different dialects, are as numerous in India as the creeds which divide the inhabitants

into different races and societies, and each student generally takes up his own vernacular as his second language at the University examinations. For instance, the Hindu almost always prefers the Sanscrit or one or other of its dialects. The Muhammadan in the same way takes up the Urdu, Persian, or Arabic. Under the above circumstances, moral instruction can greatly be helped by a judicious compilation of text-books in the vernacular. All that is sublime, pure, and morally edifying in the literary works written in each vernacular language may, with sufficient care and attention, be condensed and brought within the compass of the series of vernacular text-books.

The emoluments of Pundits, Moulvies, and others employed to conduct the vernacular studies in schools and colleges in India ought to be high enough to induce respectable and well-qualified men to accept service in the Education Department as vernacular teachers. If the text-books in the vernacular are carefully compiled and selected, and if the teachers are all men of superior education and high moral character, it can fairly be hoped that the students will easily imbibe much of what is morally good in their own books.

There cannot be two opinions about keeping conduct registers in each class. It will also be equally good to require the father or guardian of each pupil to report to the teacher, from time to time, the particulars of the boy's conduct at home. These reports, if entered into the conduct register, will no doubt be found useful.

However, the mere keeping of a conduct register can scarcely be productive of beneficial results. The entries in the conduct register ought also to be taken into consideration in awarding prizes, scholarships, and other rewards to the students. No boy, whose conduct is reprehensible, ought to be allowed to carry away prizes, &c., though he may have done well in the different branches of his study.

It will even be wise to withhold students from appearing at the University examinations until their conduct is found quite satisfactory. When sending up boys to the University examinations the college or school authorities have to certify "that they know nothing against the candidate's moral conduct." This certificate, I am afraid, is often signed and granted without sufficient sense of responsibility.

No student ought to be selected for any of the University examinations by the result of the test examination alone. The conduct register ought to have equal weight in deciding whether the candidate is fit to be sent up to the examination. The measure may appear too strict; but if it is made a rule, the boys will, it is hoped, take care of themselves and do their best to avoid the misfortune of being excluded from an examination.

The printed copy of the Educational Circular is herewith returned.

From BABOO HARI DASS SASTRI, M.A., Director of Public Instruction, Jeypur State, to RAO BAHADUR KANTI CHANDER MOOKERJEE, Chief Member, Jeypur Council, dated the 16th April 1888.

With reference to the Educational Circular of the Government of India, No. 19—328-91, dated the 31st December 1887, on the discipline and moral training in public schools and colleges, on which I was asked to express my views, I have the honour to submit the following report.

2. It is hardly necessary for me to say that the subject is one of paramount importance, and that it hardly admits of question that a sustained attention to moral training on the part of educational authorities will prove highly beneficial to the country. This most important part of their work is now too often ignored by schoolmasters who think their responsibility is confined only to their pupils' progress in learning and success at public examinations, and who, in their eagerness to push on their pupils, look upon school discipline as merely a means of obtaining order and securing attention to work. There is a good deal of truth in the complaint that is now often made that the system of education in vogue has an unfavourable effect on the conduct and manners of the pupils, and that they are apt to be wanting in politeness and respect to their elders and superiors, and characterized by other objectionable qualities. It is therefore especially necessary at present to insist upon the fact that two distinct objects are to be kept in view in school discipline: one is to procure order, quietness, diligence, and obedience, these being necessary to the children's progress in learning; the other is the right training of the feelings and the will, and the formation of right habits. A schoolmaster who is really ambitious to be an educator, must bear in mind not only that "it is in a school as in an army, discipline is the first, second, and third essential," but also that discipline has a two-fold object, and that it is obligatory upon him to do what he can to form in his pupils a right character as well as to train their intellectual faculties. Indeed, no teacher really impressed with the importance of his vocation can doubt whether moral training—the culture of the feelings and the discipline of the will—belongs to the sphere of the school. Children cannot lose their right of having their highest interests cared for during so large a portion of their working life as

that spent in school. The daily intercourse of school, and the nature of the circumstances in which the children are brought together, offer opportunities to implant principles and to form habits which are alike necessary to their own happiness and to the well-being of society. The school is a little world in itself. Here are the weak, the ignorant, the wayward, the wilful, the obstinate, it may be the vicious as well as the well-intentioned. The interests of the children often seem to clash just as in the world outside. Practical lessons thus become possible in subordination, self-denial, forbearance, respect for the feelings and rights of others, gentleness and self-reliance. A thorough conviction of this would be found to be an earnest of success to one who wants really to educate his pupils.

It should be pointed out here that our judgment about the means employed in school management must have reference to their adaptation to secure the one or other of the ends of school discipline, and that we must be careful not to confound the one with the other, for a set of means that may be well adapted to secure the first may be equally so to defeat the second. Order, quietness, diligence, and obedience may be obtained at the expense of everything that is really valuable in the character and the will. It is not, therefore, by their power as present motives to secure order that we must determine the value of the means employed, but by their power to supply principles which shall have an abiding existence and a controlling efficacy in the heart and life. Order is in too many schools maintained by the aid of corporal punishment. But the real efficiency of a school is generally in inverse proportion to the amount of corporal punishment inflicted in it, and for this obvious reason that the master who dispenses with corporal punishment falls back upon those other resources of discipline which are of a moral character and of a more abiding influence. A school in which the moving principle is terror of the rod, even if the boys belonging to it distinguish themselves in public examinations, cannot but be considered as ill-managed. The demoralizing influence of such discipline outweighs any amount of technical knowledge of which it may be the price.

3. Moral education embraces at least two things,—the instilling of moral truths and principles into the mind of the pupil, and the formation of his disposition, temper and habits. It must aim to give a moral constitution to the child, instead of the mere knowledge of a few great truths. The means of moral education have, therefore, to be wisely ordered. "It is a great fault in education," says Locke, "to burden children's minds with rules and precepts about their conduct, which are seldom understood and therefore soon forgotten. That children may *know* what is right, they must be taught by example. To give moral preceptions there must be present to the child the example or the act that embodies the truth. It is thus that the precept will have meaning and force. But they must also *do* what is right. To this end, it is necessary to seize on every occasion that presents itself, and, if needful, to make occasion. Moral truths, however clearly conceived, if not acted on as occasions occur, would be not merely inoperative but positively injurious." The grand business is to form habits of right practice and not to depend on the memory of a right precept. But if the disposition is to be moulded, the temper formed, and the foundation of right habits laid, it must be through example and patient and continued practice; there is absolutely no other road to morality and virtue. This shows how careful we ought to be in the selection of a teacher who stamps his impress on his pupils, and how necessary it is to give him a hold upon the lives of those he is required to educate. The establishment of training schools and boarding-houses on a more extensive scale than at present would therefore be a great boon to the country and give a fresh impetus to education. There is no doubt that the proper place in which to develop and test the worth of the necessary qualifications in candidates for masterships in State schools, is the normal or training schools. Every normal school should have also what is technically known as a model school attached to it, where the normal students can acquire proficiency in the practical management of school-boys. A boarding-house enables the teacher to be as often and as much as desirable with his scholars, so that he may take advantage of the little incidents occurring in the school-room and the boarding-house, and take familiar instances of conduct coming within their experience as his means of communicating to them notions of virtue and vice. His constant presence among them will often check the beginning of evil, stimulate them to exertion, impart a healthy tone even to their amusements, and give him opportunities of setting an example of fairness and good temper, of cheerful obedience to rules, of honour and truthfulness in word and act. It will also teach them to look upon him as a friend, thus strengthening the bonds of sympathy between him and his scholars and increasing his influence over them. Example being more efficacious than precept, an earnest, unselfish, and high-minded teacher cannot fail to exert an influence for good under such circumstances.

4. I have therefore much pleasure to state that I generally agree in the views expressed by the Government of India on this subject. But I beg leave to make a few observations on

some of the proposals contained in the circular. Before making these observations I shall however, briefly describe the provision which has been lately made for discipline and moral training in the schools of the Jeypur State, and show what improvements and reforms are, in my opinion, necessary and desirable, especially with reference to the suggestions made by the Government of India.

5. The laws by which the school is to be governed and the methods of teaching which the masters would find it useful to adopt, by being clearly explained, may be made to help in the good management of a school. A code of well-defined rules should therefore be drawn up by the superintendent or manager; it must be simple, dictated by common sense, and such as does not unnecessarily interfere with that liberty which the moral development of children requires. I framed such codes of rules when I took over charge of the office of Director here for the several classes of institutions under my control. A copy of each of these codes, as well as a copy of the rules for the guidance of Inspectors, lately printed though drawn up two years ago, are appended hereto. It will be found that the Inspectors are required to note and report, as far as possible, the influence of the instruction imparted on the manners, conduct, and character of the pupils, to help the teachers to set up a high standard in morals and discipline, and to see that every school under their supervision is pervaded by the spirit of work, by a solemn sense of duty, and by the love of truth. Teachers are instructed to foster as much as possible a taste for manly exercises and to implant moral principles in the minds of their pupils. They have to enforce and cultivate obedience, regularity, punctuality, fair dealing, courteous and considerate behaviour, and whatever else belongs to the successful working of a school. They are encouraged to mix with the pupils in their sports and out-door exercises, and, when opportunities of doing so occur, to discountenance quarrelling, bullying, the use of bad language, and other vicious practices, to instill into their minds a love for moral excellence in any and every shape, and to awaken in them a sense of dislike for what is vicious. Conduct registers are kept in every class, and prizes annually awarded to boys remarkable for good conduct. Where Inspectors and teachers act up to these instructions and consider it imperatively necessary to impart a high moral tone to their schools and thereby to secure the good will and co-operation of their pupils' parents or guardians, the success attained has been found to be considerable; the unhealthy moral condition that too often prevails in schools soon disappears; and even the locality in which the school is situated is benefited by the healthy influence communicated by the scholars to those who come in contact with them.

6. The introduction of the following measures has now become necessary and desirable. I believe they will tend in a remarkable manner to improve the existing schools and to create a demand for new ones in localities which are as yet without educational institutions of any kind.

(1) A normal school, or at least a normal class in connection with the Maharaja's College, ought to be established without further delay. There is at present no provision for the training of teachers. New teachers for primary schools are now generally recruited from amongst men educated in the indigenous schools of the country, who are quite unable to teach such subjects as arithmetic, geography, and hygiene, the elements of which must form part of the curriculum even in a primary school. They are likewise ignorant of the art of teaching and conducting large classes of boys with efficiency. It seems to be a matter of the utmost importance, therefore, that at least a normal class should be opened in connection with the Maharaja's College. If such a class were opened, a regular supply of trained teachers would be ensured, and opportunities might be given to the existing staff of teachers to improve themselves by undergoing a course of training there.

(2) The want of boarding-houses for those boys who come from a distant village in the State to prosecute their studies at Jeypur, and have no relatives or friends to receive them, is also very keenly felt. The surroundings of such boys in the city are now generally not favourable to the development of a high type of character. No provision can be made for control over their pursuits out of school-hours, unless they reside in a boarding-house attached to the College. A boarding-house is indeed the one thing needful to give the departmental officers a hold upon the lives of those whose mind they train with such sedulous elaboration. It is very important that they should be able to exercise the moral influence of a close and watchful discipline, especially over those who live at a distance from their guardians. In all cases where the residential system has been tried, the success has been remarkable. Some other considerations, no less important and worthy of attention, must be pointed out here. If a boarding-house is established, the pupils would live there more comfortably and cheaply than in stray lodgings; they would work with less interruption, and be less exposed to temptation.

(3) Though there is a cricket club at Jeypur formed by the students of the Maharaja's College, and games are played with much eagerness and no little skill, and though at the fête annually held on the New Year's Day they show to great advantage in running, jumping

wrestling, &c.,—in fact, in every pastime in which agility and suppleness are required,—no systematic encouragement has yet been given to physical training. A gymnasium ought now to be established and the necessary apparatus supplied; every boy should then be required to go through the prescribed course of training as part of the school routine, and his physical development recorded in a register kept for the purpose. A gymnastic instructor, acquainted not only with the native, but also with the English, system of training, such as that described in Maclaren's Physical Education, should be employed to teach and superintend the gymnastic exercises during the hours of play.

7. I now beg leave to make the following observations on some of the proposals contained in the circular :—

(1) The establishment of efficient training schools and colleges for the purpose of ensuring a regular supply of well-trained teachers is certainly desirable. A teacher must not only acquire the knowledge which he has to communicate, but also be acquainted with the best methods of communicating it, and thoroughly practised in the use of those methods. It is therefore necessary that teaching as an art, as well as the principles on which this art is based, should be made the subject of special study. There can be no doubt, therefore, that normal schools are indispensably necessary. But it would, I am afraid, be a loss to the cause of education, if funds for them are to be found by retrenchment in other directions from the Educational Budget.

(2) I am also of opinion that a compulsory system of taking all our teachers from training schools would do more harm than good in the present state of the country. As it is, the prospects of educational service are considered not very attractive, and our best students can hardly be induced to choose the Education Department for their career in life. A compulsory provision that all teachers must have passed through a previous course of training would have the almost inevitable effect of the ranks of teachers being recruited from comparatively inferior classes of men. Students who have completed their academical course may elect to go through a special course of training to qualify themselves for masterships only if they are taken into educational service on the same pay as munsifs and deputy magistrates, but not otherwise. It would not be wise, at least for the present, therefore, to insist upon such training as a necessary qualification in appointing graduates to teacherships; but their promotion to higher posts might be made dependent upon their going through such a course of training.

(3) The introduction of a system of monitors to be made responsible for the conduct of scholars would hardly be agreeable to native feelings under the existing system. In these days of competitive examinations, when the prospects in life of every boy depend in a great measure on his success in these examinations, and the subjects of study are so many and so various, it would be idle to expect that the better class of boys would cheerfully take to the duties of monitors, or that their guardians would like their doing so. Nor is the monitorial system without its evils. The monitorial system of mutual instruction is well known in India and still prevails in the old indigenous schools of the country. Whatever may be said in favour of employing monitors as teachers,—and no wise schoolmaster will refuse to avail himself of such services as they can render,—their power as moral instructors is, properly speaking, next to nothing. They want that knowledge of mind, that influence of character, and those diversified attainments which are necessary to enable the teacher to develop the mind and build up the character of children. This system is, therefore, often a hot-bed where tyranny on the one hand, and abject fear and hypocrisy on the other, thrive most luxuriantly. The employment of additional teachers with the express object of imparting moral instruction and exercising supervision over the conduct of boys would seem to be a preferable arrangement. Such a teacher might be instructed to cultivate and maintain as far as possible friendly, but not patronizing, intercourse with parents of all classes, that he may enlist their good-will and co-operation for their children's welfare. Apart from the advantage of enlisting the support of their parents, such a teacher's knowledge of children's peculiarities of temperament and character will be much enlarged if he visits their homes. He will thus be able to apply special treatment to special cases, instead of treating all alike.

(4) With reference to the question of excluding from school, boys who have not reached a certain class by a certain age, I beg leave to suggest that no definite rules should be laid down. This question should be left to the discretion of the school or college authorities, and they should deal with each individual case on its own merits.

(5) I believe that moral training is gained, not so much by formal inculcation of duty, as by practice in well-doing through the common engagements of life, and I cannot therefore accept the suggestion of introducing a moral text-book into any but elementary schools. I do not, however, deem it necessary to discuss this question fully here. But I beg leave to suggest that, in compiling text-books for our schools as recommended by the Government of India, the compilers should be asked to give a prominent place in them to translated extracts from the

Rámáyan, Mahábhárat, and other well-known works in the classical languages of India. The influence of a text-book so compiled will be all the greater, as the people hold moral texts from such books in high esteem and will readily understand them as presented in a form congenial to their minds. No one will deny that these works abound in passages dealing with moral questions and therefore suitable for the purpose.

RULES FOR THE MANAGEMENT OF THE MAHARAJA'S COLLEGE.

(GENERAL.)

1. The College shall ordinarily open at 10 A.M. and close at 4 P.M. daily.

2. The teachers and boys of the lower classes shall be allowed half an hour for recreation from 1-30 to 2 P.M.

The boys of the upper classes shall be allowed to go home half an hour earlier than the rest,—that is, at 3-30 P.M.

3. Some teachers shall be on duty in the school from 9 to 10 A.M. and from 1-30 to 2 P.M., to keep order.

4. There shall be an English Department and a Persian-Arabic Department in the Maharaja's College; and there shall be an English Department, an Anglo-Vernacular Department, and a Persian Department in the Maharaja's Collegiate School. There shall be two sections in each department of the Collegiate School: senior section and junior section; the senior section comprising all pupils who have passed the Middle Class Examination, and the junior section all who have not passed this examination. The pupils of each section shall be grouped in definite classes; and in forming a class it shall be borne in mind that the boys must be near enough in age, ability, and attainment to work well together, to help and not to hinder one another, and that a class should be large enough to secure emulation and mental stimulus, but not larger than is consistent with efficient instruction. A class shall be subdivided into two or more groups when the number of boys it contains becomes larger than is consistent with efficient instruction and thoroughness and minuteness of individual examination.

5. In the junior section of every department, the teachers shall generally be distributed among classes rather than among subjects, and every teacher shall consider himself responsible for the whole working of the class he is required to teach, so that its progress or backwardness will be wholly attributed to him. Should the different subjects of study be taught by different teachers in any class of the English or Anglo-Vernacular Department, the teacher of English shall be held responsible for the due performance of the whole work of the class. In the senior section, each teacher shall be generally required to take exclusive charge of a particular subject—the subject which he can teach best and in which he feels special interest—and to give lessons on it in several consecutive classes.

6. There shall be a superintendent in each of the three departments of the school, who will be held responsible for the satisfactory working of the department committed to his charge. Each superintendent will see that the teachers of his department are doing their work satisfactorily and conducting the classes under their care successfully; and that due provision has been made for the four great parts of school-work—preparation, instruction, reproduction, and revision. He should hold frequent periodical examinations to see what progress is being made, should himself sometimes stand by and listen to the teaching given, and thus make himself thoroughly acquainted with the methods employed by the teachers and sort of influence they exert. He should also note that the rules as to leave of absence, late or irregular attendance, fine, &c., are strictly observed. The detail of the duties of the teachers and the distribution and arrangement of the classes are to be referred to the Principal when necessary.

7. The time-table of each class shall show the work of that class, the order in which it is done, the time devoted to each separate portion of it, and the teacher under whose care it is done; and shall be permanently and conspicuously affixed in the class-room. A general time-table shall also be kept for the whole college and hung up in a conspicuous place. Every teacher is expected to have in his possession that portion of the general time-table which relates to his own duties.

8. There shall be kept in the College (1) two General Registers of Attendance, one to show the attendance of teachers, and the other of pupils from day to day; (2) a Register of Admission and Withdrawal, to record the names of pupils, the dates of their admission and withdrawal, their age at entrance, their progress through the classes, the name, residence and occupation of their parents, and a few other particulars regarding them; (3) Registers of Attendance for the several classes, containing columns for each child's admission number, name in full, and daily attendance; (4) a Summary Register, exhibiting in a tabular form the facts respecting the whole College found in the several class registers; (5) Class Registers of Daily Progress, containing columns for the serial numbers and names of the children arranged in order of merit

according to the aggregate marks obtained by them during the preceding month headed by the subjects taught in the class, and showing the marks obtained or the relative position in the class secured by each pupil every day; (6) a Register of Monthly Progress Report showing the abstract of attendance and progress in each class during every month; (7) a Register recording the results of the quarterly, half-yearly and yearly examinations held, and the judgment formed on them; (8) a General Progress Report Book, recording chiefly the remarks made by the superintendents and examiners on the nature and method of teaching in the several classes. There should be no blanks in the registers. Erasures or alterations must not be made.

9. There should be a column in the class registers of attendance for the entry, at the close of each month, of the total attendances made by each child during that month. At the foot of this column should be placed the average number of children in attendance daily, as well as the average number of attendances to each child on the register in the month. At the head of each set of monthly columns there should be a space to enter the number of days the school was open during the month.

N.B.—Add together the daily totals of boys present in the class, and divide the sum by the number of days the school was open during the month; the quotient is the average number in attendance daily.

Add together the daily totals of boys present in the class, and divide the sum by the average number of boys on the roll during the month; the quotient is the average number of attendances to each boy during the month. The average roll number of boys in a class is to be found by dividing the sum of the daily totals of boys on the roll by the number of days in the month.

10. In the Progress Register kept in each class of the school, the progress and conduct of the boys shall be recorded by the teachers. It shall exhibit the tabulated results of periodical exercises in the upper, and of place-taking in the lower, classes. There shall be a column for he entry, at the end of each month, of the judgment formed by the teacher about the progress of each child during the month. At the foot of each set of monthly columns there should be a space in which to record the names of such boys as were remarkable for good conduct in the class during the month.

In written exercises the maximum number of marks assigned to each paper should be inserted in the register. In the case of place-taking, the highest boy in the class for any particular lesson should have the number which represents the strength of the class, the next boy the next lower number, and so on to the last.

11. The Professors of the College and the superintendents of the several departments shall examine the boys when convenient for them, and enter any remarks they may consider necessary in the General Progress Report Book. The teachers must see that the deficiencies noticed therein are remedied.

12. No new pupil shall be admitted into any class unless he is fully qualified to pursue the studies of that class. In almost all cases he must be subjected to a strict examination by a superintendent or under his orders. Nothing is more objectionable than the practice of admitting a boy on trial and degrading him after he has been some weeks or even some months in a class. If an error of judgment has been committed, which may occur if the entrance examination is carelessly conducted, the proper course is not to degrade the boy but to keep him in the class at least till the next annual examination.

13. The text-books to be used in the College shall be fixed by the Principal once for the year after the annual examination, and no change of the same will generally be allowed during the year. Great importance should be attached to the pupils getting through the portions prescribed as the year's work in each class. The attainment of a high standard in the upper classes is in a great measure contingent on a high standard being reached in the lower classes, and nothing is more injurious to a school than the premature promotion of boys who have mastered very small portions of the subjects with which they ought to be acquainted.

14. Every pupil shall provide himself with the text-books prescribed for his class, with such copy-books, exercise-books, paper for weekly examinations and pens as he may require, and with a slate and slate-pencil. Ink and blotting paper will be supplied, and also such paper as may be necessary for departmental examinations. Class-books and slate shall be given *gratis* to poor and deserving boys of the Collegiate School on the recommendation of their teachers.

The teachers shall be supplied with all the text-books prescribed for the subjects taught by them.

15. Each class shall enter on the course prescribed for it in April, and shall, as a rule, complete it by the end of December. January, February, and March shall be mainly devoted to revision and recapitulation.

16. A half-yearly and a yearly examination of all the classes shall be held in the college. The exact dates are to be notified to the students at least a fortnight beforehand by written order of the Principal.

17. The examination shall be conducted by means of written papers in the upper, and orally in the lower, classes.

18. The results of the examinations shall be recorded in a Register, and read to each class separately as soon as the marks of the boys are determined.

19. Class promotions shall be strictly regulated by, and prizes and scholarships awarded on, the results of the examinations held. Special cases, where promotion or scholarship is desired, should be reported by the teachers to the Principal. If promotions are properly regulated throughout the school, the work prescribed for the year can be easily done in the year, and every boy in the first junior or entrance class will, as a matter of course, be fit to appear for the Middle Class or the Entrance Examination, unless prevented by illness or some special cause.

20. As a rule, no promotion from one class to another shall be given during the year except in the lower classes (English Junior Classes X-VII; A.-V. Classes VII and VI; Persian Classes VII and VI), where promotions will generally be given after quarterly examinations. Teachers of these classes should try to enable their pupils to finish the appointed course of studies by the end of the first or second quarter of a session.

21. A distribution of prizes to deserving students for general proficiency, good conduct, regular attendance and caligraphy shall take place once a year, after the results of the annual examinations are known, on such date as may be fixed by the Principal. The prizes shall be awarded on the combined results of the marks of the year, of the weekly paper examinations and of the annual examinations, except in those classes which are tested by the Middle Class or University Examinations in which the results of these examinations shall be taken alone. Special prizes shall be awarded for skill in athletic sports.

22. No candidate for any departmental examination shall be considered eligible for a scholarship unless he shall pass in each subject, and obtain at least 40 per cent. of the aggregate number of marks. No student shall be deemed to have passed in any subject unless he shall obtain one third of the maximum number of marks allotted to that subject.

23. Monthly scholarships varying from ₹20 to ₹4 shall be awarded to the successful candidates for University Examinations. A list of these is given below with a few particulars :—

Examination on which awarded.	Division of passing.	Monthly value. ₹	For how many years tenable.
F. A.	.....	20	2 years.
Entrance	First division	15	2 „
	Second „	10	2 „
	Third „	8	2 „
Munshi Alim	.....	6	2 „
Munshi	.....	4	2 „

Monthly scholarships varying from ₹5 to ₹2 shall be awarded to deserving boys of the undermentioned classes in the Collegiate School after annual examinations. The details are given below :—

Department.	Class.	Division of passing.	Monthly value. ₹	For how many years tenable.
English Anglo-Vernacular	1st Junior	First division	5	2 years.
		Second „	4	2 „
		Third „	3	2 „
English Anglo-Vernacular	2nd Junior	First „	3	1 year.
Persian	1st Junior	.....	3	2 years.

24. Scholarships shall be readjusted annually or more frequently if necessary. No student of the college shall retain a scholarship for more than two years without passing the University Examination at which he is required to appear; that is, if a longer period than two years shall elapse between the passing of one examination and that next higher, the student shall cease to draw any scholarship.

25. Scholarships are liable to be forfeited for idleness or misconduct.

26. Leave of absence may be granted to a boy of any department by the superintendent of that department for one week on medical certificate, and for three days on urgent private affairs, if recommended by the teacher of the class to which the boy belongs. Leave for longer periods as well as extension of leave must be sanctioned by the Principal.

27. The usual rules regarding official correspondence shall be observed. All letters must be numbered, dated, docketed, and prepaid with postage stamps. Separate letters shall be written on separate subjects. All letters received shall be filed in regular order. Drafts of all letters despatched will be entered in a blank book.

28. The College Library shall be open to the Professors, teachers, and students during the college-hours.

29. Copies of all books prescribed for the University and Departmental Examinations shall be kept in the Library. Also such other works of reference and of interest, as to the Principal may seem fit, shall be purchased from time to time. One of the main objects of the College Library is to create a taste for reading among the pupils; there should, therefore, be a due proportion of books which are entertaining, instructive, and not too difficult for boys of the lower, as well as those of the upper, classes. Tales, travels, biographies, and natural history are the most suitable kind of reading for such boys.

30. There shall be a regular record of all books borrowed from the Library and returned to it, together with the name of borrowers, the dates of borrowing and returning, and such other details as the librarian may deem advisable.

31. Students shall be allowed to take out books from the Library only on the recommendation of their teachers. Persons not connected with the college may use the Library only if permitted by the Principal.

32. Nobody shall be allowed to have, at one and the same time, in his possession more than two volumes on loan from the Library; and every volume borrowed must be returned to the Library within a week of the date on which it is borrowed. Exemption from the operation of this rule may be permitted by the Principal in special cases.

33. Books required for constant reference shall not be removed from the Library without the special permission of the Principal.

34. All cases in which books have been mutilated or disfigured by writing on the margin or otherwise injured while in the possession of readers, shall be immediately reported to the Principal. In the event of a book being lost or damaged, the person responsible for the loss or damage should be required to pay a sum sufficient to replace or repair the volume.

35. The head master of the Collegiate School shall, on the 15th April or as soon thereafter as possible, examine the Library and report on its state to the Principal. He should also mention the extent to which it has been used by masters and students.

36. A register of contingent expenditure shall be kept in the prescribed form, showing the charges incurred for paper, pens, ink, chalk, postage stamps and other petty items, and the initials of the Principal shall be entered against the date of payment of each item.

37. The College building should be daily swept, the furniture dusted, and every article kept in its proper place.

(For Teachers.)

38. The Professors and teachers are to be in the College at least 5 minutes before the College opens.

39. To ensure success in school-work a teacher must learn before everything to keep *order*. Unless strict discipline and a healthy tone pervade every class, much valuable time will be lost, there will be constant waste of breath and energy, and the teacher's body and mind will be worn out in a fruitless struggle. One of the great safeguards for good discipline in a class is to fill the time with work. Whatever work a class be doing, none should be left unemployed.

40. If a teacher would secure thorough and sustained application of the pupils to the subjects which he would have them acquire through books by the aid of his oral exposition and examination, he must bear in mind that *interest* in the task is one of the most powerful stimulants to exertion. He must therefore see that the mode in which he teaches produces interest, creates a pleasurable excitement in the pupils, and renders the acquisition of knowledge agreeable and attractive to them.

41. A teacher should bear in mind that the efficiency of class instruction depends on the teacher securing thorough attention and mental effort from *every* boy; and he should not be satisfied unless he carries along with him all his class and his lesson is effective to all. He should never tire of going over the same ground again and again till his dullest pupils have completely mastered all that he has been trying to teach. He should make it his practice during every lesson to watch the dull and inattentive, and never rest satisfied till he feels that the has aroused even *their* interest and is keeping even *their* attention.

42. Every teacher is expected to carefully *prepare* the lessons which he has to give. The College Library will supply him with commentaries, manuals, books of reference, and standard works, from which he should draw such information and illustrations as are needed to give life and interest to his lessons. However simple the subject of a lesson, it is never so good when unpremeditated as it is with a little pre-arrangement and forethought. Unless a teacher has viewed his subject in all its aspects and examined it in all its bearings and relations, he cannot be considered as sufficiently prepared to teach it. However well read one may be in a subject, his teaching will be destitute of that freshness and interest which impart vivacity to the

teacher's matter and illustrations. It is not sufficient for a teacher to know a subject well; it must be diligently thought over in relation to its apprehension by the children he has to teach. The teacher should consider how each topic is to be introduced and developed; how each point is to be discussed so as to fix attention, stimulate curiosity, and secure activity; what arrangement is likely to be most conducive to clear apprehension; and how children may best work out their own ideas from those communicated. When a teacher, previously to giving a lesson, takes pains to prepare it and satisfies himself that his knowledge of that subject is such as will enable him to teach it well, it is more likely that he will take pains to teach.

43. In forming his plans for lessons in English, a teacher should bear in mind the importance of *fluent reading, neat handwriting,* and *correct spelling.* Marks should be systematically deducted for bad pronunciation, bad writing, and bad spelling, not only in English, but in other subjects also.

The teachers of the junior classes shall submit in the course of each session twelve specimens of the *handwriting* of each of their pupils to the superintendents, who will forward to the Principal such of them as they think deserving of special notice.

The progress of pupils in the accuracy of spelling should be regulary tested by *dictation* exercises. These during the earlier years must be taken from the portions already studied; but as the pupil advances, he must be accustomed to write from dictation passages which he has not previously studied, words which are alike in sounds but which differ in spelling and meaning, and difficult words in common use.

The main reason for teaching English being that the pupil may read books and converse in that language and use it as an instrument of thought and communication, it is from the first necessary to treat it *conversationally,* to cause it to be talked as well as learned. Unless the pupil makes the words he comes across his own and learns actually to use them, his progress must be considered unsatisfactory. Hence particular attention is to be paid to *translation, re-translation,* and *composition.* Composition should be begun as soon as practicable and should be regularly continued throughout the whole school career, the matter being provided and the pupils being required only to find a suitable expression at the earlier stages. Pupils should also be required to *learn by heart* and *recite* with expression good passages, more especially poetical ones, as aids to the acquisition of the language.

But English is to be learnt also as a literary language and with a view to grammatical and logical training. The exposition of a reading lesson should therefore in the upper classes deal with words, allusions, figures, sentiments, and with the general purport of the lesson. The precise import of each sentence should first be obtained by analysing it so as to bring out clearly every distinct idea; by examining the force of every word in the sentence, its relations to the others, and its bearing on the general subject; by explaining the word or words which form the pivot of the sentence or which materially modify its meaning, tracing out the meaning of each in its present connection, selecting other instances of a similar use, and showing the other applications of which it is capable; by taking up everything in the structure and import of terms that tend to illustrate the formation and growth of the language. The relation of the sentences to each other and the bearing of each on the development of the subject should be made clear, and additional information given or illustrations employed, if necessary, to enable the pupils to grasp the subject as a whole. The language should be fully discussed, and beauties and defects marked out. The end which a teacher of English ought to propose to himself is to produce a permanent appetite for reading, and a power of discriminating what is good from what is bad.

Substantive instruction in other subjects must be imparted in the lower classes through the medium of the vernacular; but after a pupil reaches the Second Junior class, nearly every lesson should become a lesson in English.

Many of the above remarks apply, *mutatis mutandis,* to the teaching of other languages, such as Sanskrit, Persian, &c.

44. Arithmetic should be taught on the English system; but particular attention should be paid to *mental arithmetic* on the native methods, which is now too much neglected. In teaching arithmetic, a teacher should bear in mind the necessity of explaining fully every new step, of giving clear reasons in simple words for everything done, and of ascertaining that every child is following every step.

The most effective mode of carrying on instruction in geography, history, and physical science is first to deliver orally the substance of the lesson and to awaken the pupils' minds to what is to be done, and then to exact from them an account of what is in the book, giving corrections and explanations according as these are found to be necessary.

A teacher should try to clothe with flesh and blood the dry bones supplied by geographical text-books,—make children see the meaning of what they learn, and interest them in the products and inhabitants of the various countries they read of. Geography should, of course,

be taught with the aid of the globe and of maps with and without names. Map-drawing should be practised in all the classes in which it is taught.

In teaching Indian history the teacher should draw the special attention of the pupils to all events connected with Rajputana, especially with Jeypur, and should supplement the information given in the text-books by reference to other works. He should also endeavour to interest them in other historical details, and point out in the College Library such books or portions of books as are suitable for boys who are willing to acquire better knowledge of certain periods by private study. Chronology must of course be studied in connection with history. The pupils may with advantage be practised in drawing up synchronous chronological tables, embracing both Indian and English history, and such portions of general history as they are acquainted with.

The object lessons in the lower classes must be made to range over all the utilities of life and all the processes of nature. They should begin with things familiar to the pupils and enlarge the conceptions of these by filling in unnoticed qualities. They should then proceed to things that have to be learnt even in their primary aspect by description or diagram, and end with the more abstruse operations of natural forces. These lessons must be so managed as not only to fill the minds of the pupils with such knowledge as will render the world interesting to them and prepare them to enter upon scientific studies or industrial pursuits systematically later on, but also to cultivate the habit of observing natural phenomena, of reflecting on them, of enquiring into their causes, and of pursuing those experimental processes to which we owe science. The teaching should be such as will tend also to implant in them a sense of their ignorance and a desire to learn more as they grow older. The lessons must be put before the children in simple, vivid language, and with liveliness of manner. The main objects of the teacher must be to be perfectly understood, to interest and hold the attention of the children, and to tend and train their growing intelligence.

In teaching physical science, it is essential that the experiments described in the text-books shall be actually performed by the teacher before the pupils, and that the pupils shall be required not only to observe and understand these experiments, but, if practicable, to perform them themselves under his superintendence.

Systematic instruction should be given on the laws of health, and on such parts of animal physiology as are needed for an intelligent knowledge of those laws.

45. So far as possible, the teachers of the lower classes should aim not only to teach the boys, but to see that they learn their lessons in the school. In the upper classes, however, the boys must be required to make some preparation for the lesson in school by means of home-work, and the practice shall generally be to have lessons prepared at home to be said in school, the teacher's duty being to hear and, when needful, to explain.

A method of instruction is of value in proportion as it stimulates the pupil to put forth his own efforts on the work before him and fit him for independent exertions. Of all modes of securing the pupils' own exertions and promoting perseverance and self-reliance, that of home exercises, if judiciously pursued, is one of the best. A teacher should therefore devise a system of home exercises for the pupils. Three distinct objects should be contemplated in the setting of home tasks: (1) They should be *preparatory*, and give the materials for the next day's lesson, including the reading lesson, geography, history, and any other subject which simply exercises the memory or may be got up with the aid of a dictionary. (2) They should be *supplementary* and designed to deepen and fix the memory of the lessons of the previous day, consisting of abstracts of lessons, the working of examples in grammar and mathematics, &c.;—practices valuable not only as repetitions, but as giving a better understanding of the subjects. (3) They should be *inventive* also and include exercises in composition. Home exercises should not be too long, and should be regularly and carefully examined and corrected. It is bad policy to prescribe tasks of excessive length, expecting only a part to be performed and corrected.

46. Holiday tasks, too, are necessary. Unless a pupil acquires the habit of reading, his education will not be of much use to him; and the main object of holiday tasks should be to create a taste for reading. Suitable matter will be found for the lower classes in the English and vernacular readers, and in the natural history, biographies, and tales in the vernacular. In the upper classes, histories, biographies, travels, and historical novels may be tried. A sufficient supply of such books is kept in the College Library to be lent to the students unable to buy them.

47. Although the pupils will do a good deal of paper-work in the shape of home exercises, it is necessary that they should be systematically trained in the kind of paper-work which is demanded in the Middle Class and University Examinations in which a student has to answer a certain number of questions in a given time without any aid from books. For this purpose a weekly examination on paper shall be held, generally on Monday, in every class from the

Third Junior upwards. Pupils should be required to write legibly and neatly, to attend carefully to spelling and punctuation, to avoid the introduction of all irrelevant matter, and to make their answers as concise as is consistent with fulness. The marks obtained for paper-work in these weekly examinations should be recorded in the class Registers of Progress.

48. Every teacher should try to foster as much as possible a taste for manly exercises and implant moral principles in the mind of his pupils. He has to enforce and cultivate obedience, regularity, punctuality, fair dealing, courteous and considerate behaviour, and whatever else belongs to the successful working of the school. He should also never neglect any opportunity of instilling into the minds of his pupils a love for moral excellence in any and every shape, and of awakening in them a sense of dislike for what is vicious. He should especially guard them from all forms of untruthfulness and, as he may, inspire them with the love of truth. The deepest abhorrence must be expressed not only of actual falsehood, but at the slightest attempt to deceive.

Teachers must admonish gently, never chide hastily, and correct mistakes in such a manner as should not degrade or discourage, but stimulate. They must not use abusive language on any account towards their pupils. They should also see that the pupils never do so or call each other bad names.

49. Punishment should be proportionate to the offence, the extent of which may depend partly on the natural ability or character of the pupil. In many cases reproof administered in private or before the class, or in the presence of the whole school, will be the most suitable form of punishment. Coming late to school, neglect in the preparation of home exercises, inattention in school and minor offences against order and discipline, may be punished by the loss of place, loss of marks, standing out, impositions, and detention during the hours of play. No corporal punishment shall be inflicted except in the case of moral delinquency, such as deliberate lying and obscenity of word or act, or flagrant insubordination; and then the permission of the Principal or the head master is to be taken, who is to see that it is neither uncalled for nor severe. Gross cases of immorality, and offences for which other punishments are insufficient, shall be punished by expulsion.

50. A teacher shall make over at 4 P.M. the fines for repeated late attendance and absence without leave, collected daily, to the superintendent of his department, who is to be held accountable for such collections.

51. Leave to go home may be granted by a teacher to one among every fifteen boys present in his class. When a teacher considers it necessary to permit more boys to go home than he is authorized to do under this rule, the applications of boys asking for such leave must be forwarded by him to the superintendent of his department for approval. The teacher or teachers who will be in charge of the class during the subsequent hours must be referred to before any teacher forwards such applications.

52. An application for leave must be forwarded by a teacher to the Principal in sufficient time to admit of an answer being received and proper arrangements being made for carrying on his duties during his absence.

53. A Professor or teacher may be granted leave of absence on account of illness for a period not exceeding one month at a time.

A Professor or teacher may be granted leave of absence for a period not exceeding a fortnight at a time on urgent private affairs, provided such periods of absence do not exceed one month during a year.

54. If more than a month's leave of absence be necessary, a Professor or teacher must state in his application for leave what arrangements he is prepared to make for his class during his absence. Should he prove unable to make satisfactory arrangements, fitting arrangements will be made by the Principal, and he shall forfeit half pay for as many days as he remains absent beyond a month.

55. Under special circumstances leave of absence for more than a month may be granted without forfeiture of pay to a Professor or teacher who performs his duties conscientiously and satisfactorily, and does not frequently absent himself from college.

56. A Professor or teacher attending 15 minutes or more after the hour of opening of the College without previous notice for more than two days in a month, shall be fined half a day's pay for every additional day he is thus too late.

57. A Professor or teacher absenting himself from College without leave, shall forfeit his pay for as many days as he is thus absent.

58. If a Professor or teacher overstays his leave, he shall be liable to a fine in addition to the forfeiture of pay due to absence without leave.

(For Pupils.)

59. The Attendance Register of boys is to be called daily immediately after the opening of the school. If a boy is present he should be marked *p*, if absent from sickness *s*, if absent

with leave *l*, and if absent without leave *a*. A pupil attending after the register is called, shall be considered *late* and marked *pl*. Pupils attending half an hour after the school opens, shall be considered *absent*.

60. In the upper classes late attendance for three days shall be considered equivalent to one day's absence without leave. In the lower classes late attendance shall be punished in any way the teachers think proper.

61. No pupil shall be absent from College without the permission of the superintendent or the Principal previously obtained. An application for leave must be in writing. It should be signed by the parent or guardian of the pupil, and should state the amount of leave required as well as the necessity for it. The application must be presented to his teacher by the pupil who desires leave. In case of the sudden illness of a pupil or other grave necessity, it may be sent by a messenger, but must reach the teacher on the first day the pupil is absent. The teacher will forward the application with his remarks to the superintendent, who will either endorse on it "Leave refused" or "——days' leave granted," or forward it to the Principal, who will do so. It will be sent back to the teacher, who will read the endorsement to the applicant or his messenger, and then have the application filed. A pupil desiring extension of leave, must send in an application and obtain a copy of the endorsement thereon before the expiration of the leave granted.

62. A pupil who is absent without having obtained leave in the manner stated above, will be considered as *absent* without leave.

63. Leave of absence shall not be granted during a year to a scholarship-holder for more than a month on account of illness, and for more than a fortnight on urgent private affairs. Leave beyond this may be granted with forfeiture of half scholarship.

64. As a rule, leave of absence shall not be granted to any boy for more than 30 consecutive days in an upper, and for more than 60 consecutive days in a lower, class.

65. Small fines not exceeding two annas for each day may be inflicted on boys of the junior classes for repeated late attendance or absence without leave, with a view that such offences may attract the notice of their guardians. Fines to be inflicted as under:—

English Junior Classes	I-III	2 annas or under.
Anglo-Vernacular Classes	I-III	
Persian Class	III	
English Junior Classes	IV-VI	1 anna or under.
Anglo-Vernacular Classes	IV-V	
Persian Classes	IV-V	
English Junior Classes	VII-X	½ anna or under.
Anglo-Vernacular Classes	VI-VII	
Persian Classes	VI-VII	

66. If a scholarship-holder is absent without leave, he shall forfeit his scholarship for as many days as he is thus absent.

67. A scholarship holder who overstays his leave, shall be fined two days' scholarship for each day's absence.

68. Names of scholarship-holders and of students of the College Department shall be struck off after eight days' absence without leave in a month.

69. In the classes mentioned below, continuous absence without leave for the periods written against them shall cause the names of the students to be struck off the rolls:—

Entrance and Second Classes		14 days.
Munshi Class		
English Junior Classes	I-II	21 „
Anglo-Vernacular Classes	I-II	
Persian Class	II	
Lower classes of all Departments		30 „

70. Names of boys whose attendance is very irregular, shall be struck off the rolls. Teachers shall submit a report on the last day of every month, stating the names of those boys who ought, in their opinion, to be expelled the College for irregular attendance. A boy of an upper class (Entrance, Second, First Junior, Munshi, or Second Persian class), who is absent without leave for 20 days in two months, as well as a boy of a lower class who is absent without leave for 30 days in two months, is to be considered irregular.

71. A boy whose name is struck off the rolls for absence without leave or irregular attendance, may be re-admitted on payment of a re-admission fee according to the following scale:—

Second Year and First Year Classes		R4.
Entrance and Second Classes		R2.
Munshi Fazil and Munshi Alim Classes		
English Junior Classes	I-II	R1.
Anglo-Vernacular Classes	I-II	
Munshi and Second Persian Classes		
English Junior Classes	III-VI	8 annas.
Anglo-Vernacular Classes	III-V	
Persian Classes	III-V	
Lower classes of all Departments		4 annas.

N. B.—The re-admission fee charged will be that of the class into which the pupil is admitted. It may be remitted by the Principal in exceptional cases.

72. If a boy overstays his leave, he shall be fined *per diem* one sixteenth of the re-admission fee for his class as laid down in the preceding rule. The fine may be remitted by the Principal in exceptional cases on the recommendation of a teacher.

73. Boys whose names are struck off for gross misconduct shall not, as a rule, be re-admitted to the college.

74. A scholarship-holder, when re-admitted, will not be entitled to the scholarship he held when his name was struck off or withdrawn from the register.

75. When a pupil leaves the college with permission after passing the Middle Class Examination or a University Examination, a certificate shall be given to him by the Principal or head master stating what he knows regarding his character and conduct. Transfer certificates may be given to other boys leaving the school with permission, at the discretion of the head master. No student who discontinues his studies in the College without permission shall be entitled to a certificate or to any other benefit owing to his previous connection with the College.

76. A student who does not take a certificate when leaving the College, shall have to pay a fine of R2 if he wants a certificate at a subsequent date.

77. Boys shall not leave their class-rooms without the permission of their teachers, who are to see that not more than one or two boys leave their class-rooms at one and the same time. The boys of the lower classes shall be provided with *passes* before they leave their rooms. The boys of one class must not be allowed to interrupt those of any other class.

78. Pupils must be cleanly dressed, and shall be taught to keep themselves neat and clean and to learn manners.

RULES FOR THE MANAGEMENT OF FEMALE EDUCATIONAL INSTITUTIONS IN JEYPUR.

1. There shall be at Jeypur (1) a Central School for the education of native girls of or below sixteen years of age; (2) a Female School of Industry for the benefit of widows, who are to be taught here plain work and fancy work, and thus enabled to earn an honest livelihood by independent exertion; and (3) a Normal School for the purpose of training those women who are willing to take up teaching as a profession, and of ensuring a regular supply of efficient schoolmistresses. Branch schools shall be established in different parts of the city and in the several Nizamats and Tahsils of the State, according as the Director may deem advisable.

2. A girls' school must remain open for at least four hours every day. It shall ordinarily open at 6 A.M. and close at 10 A.M.

3. It shall be closed on Sundays, and on the other holidays sanctioned by the Jeypur Council.

4. The pupils of every school shall be grouped in definite classes; and in forming a class it must be borne in mind that the girls must be near enough in age, ability, and attainment to work well together, to help and not to hinder one another, and that there must be a sufficient number of girls in one class to secure emulation and mental stimulus.

5. Time-tables showing the daily work of each class and of each teacher should be prepared and permanently and conspicuously affixed in the class-rooms. The teachers must follow the routine of work laid down in the time-tables.

6. There shall be kept in every school (1) an Admission Register, and (2) an Attendance Register of pupils in the usual forms.

7. The Lady Superintendent will be held responsible for the satisfactory working of all girls' schools. She is to see that the teachers are doing their work well and conducting the classes under their care successfully. She should hold frequent examinations to see what progress is being made, should herself sometimes stand by and listen to the teaching given, and thus make herself thoroughly acquainted with the methods employed by the teachers and the sort of influence they exert. Questions regarding the general management and discipline of the schools may be referred to the Director of Public Instruction, if necessary.

8. The Superintendent is to see that the attendance of teachers and pupils is daily registered, that the school building is kept clean and in good repair, and that the maps, books, and other school property of every description are properly cared for. She must keep a list of whatever belongs to the school. The school furniture should not be lent for private purposes.

9. The roll-call of the Central, Industrial, and Normal Schools should be taken daily by the Lady Superintendent herself or under her directions after the first school-hour. The attendance clerk should daily visit the branch schools in the city and in its neighbourhood to take the attendance of teachers and pupils, and prepare a report which is to be submitted

to, and initialled after perusal by, the Superintendent. Whenever the attendance of a school shows a marked falling off, she must enquire into the cause of such decrease and take steps to prevent it.

10. The Superintendent is to visit the branch schools in the city or in its neighbourhood at least once a fortnight and to examine the girls there. She must correct faulty methods of teaching, and enforce the authorized methods and standards. She is to help the teachers in every possible way to adapt their instruction to these standards and methods, to set up a high standard in morals and discipline, and to suggest means of overcoming difficulties, amending defects and improving the school. She must see that every school under her supervision is characterized by good order and right method of instruction, and pervaded by the spirit of work and emulation.

11. The Superintendent and the teachers must consider it their duty to do all in their power to familiarize and extend female education in the State. The success of their work depends most materially upon the extent to which they can enlist and sustain the friendly energies of influential persons in the country, and this consequently is an object of which they must not lose sight.

12. The girls' schools being conducted on the principle of religious neutrality, no creed is to be taught in them; but the great truths of morality are common to all mankind, and every teacher should take advantage of suitable opportunities for cultivating the moral sense of the pupils entrusted to her charge. It must, however, be remembered that example is more efficacious than precept, and that the tone of a school largely depends on the personal character and conduct of the teachers. An earnest, unselfish, and high-minded teacher cannot fail to exert at all times an influence for good. Every schoolmistress should consider it imperatively necessary to impart a high moral tone to her school, and thereby to secure the good-will and co-operation of her pupils' parents and guardians.

13. One of the main duties of the Lady Superintendent shall be to train the Normal students. The general principles of school management should be inculcated, and detailed instruction of an elementary character should be given on the teaching of such subjects as are taught in the girls' schools.

14. The text-books to be used in these schools shall be fixed by the Lady Superintendent, subject to the sanction of the Director of Public Instruction.

15. The teachers are to be in the school at least 10 minutes before the school opens. Should any teacher find it impracticable on any day to attend school at the appointed time, she must inform the Superintendent of the fact and of the hour when she will attend.

16. To ensure success in school-work, a teacher must learn before everything to keep order. One of the great safeguards for good discipline in a class is to fill the time with work. Whatever work a class may be doing, none should be left unemployed. They must also see that the mode in which they teach produces interest, creates a pleasurable excitement in the pupils, and renders the acquisition of knowledge agreeable and attractive to them.

17. Every teacher is expected to carefully prepare the lessons which she has to give.

18. Particular attention should be paid to fluent reading, correct pronunciation, and neat needlework of the pupils.

19. Teachers should try to secure the regular and punctual attendance of their pupils.

20. No teacher, pupil-teacher, or scholarship-holder shall be absent from school without the permission of the Superintendent previously obtained. In cases of sudden illness or other grave necessity, an application for leave must reach the Superintendent on the first day she is absent.

21. A teacher, pupil-teacher, or scholarship-holder who is absent without having obtained leave in the manner stated above, shall be considered as absent without leave and liable to fine or forfeiture of pay.

22. On receiving her pay every teacher and scholarship-holder must acknowledge the receipt of it in the receipt book kept for this purpose.

23. New teachers should always be recruited from amongst the students who hold a Normal School certificate.

24. The sanction of the Jeypur Council is necessary in the appointments and promotions of teachers and servants. Recommendations for appointment or promotion are therefore to be submitted by the Lady Superintendent to the Director of Public Instruction, who will communicate to her the orders of the Council on the subject. In all cases of dismissal, also, the sanction of the Council is to be obtained through the Director.

25. Monthly grants should be paid to conductresses according to the number of girls they bring and the number of daily attendances made by these girls in the school during the month.

26. A Register of contingent expenditure shall be kept, showing the charges incurred for paper, pens, ink, chalk, and other petty items during every month.

27. Every pupil is expected to provide herself with the text-books prescribed for her class. Class-books and slates shall be given *gratis* to poor and deserving girls only. The teachers shall be supplied with all the text-books prescribed for the subjects taught by them.

28. The Normal School being intended to train women for girls' schools, it is of great importance that the right class of women should be got hold of, and that they should be required to do the work for which they have been trained. Candidates shall therefore be admitted into the Female Normal School under the following rules:—

(1) As a general rule, no student is to be admitted under fourteen or over twenty-five years of age.

(2) The students must be of good character and respectable caste, free from serious bodily defect or deformity, and in good health.

(3) No student is to be admitted for training who has not passed some general education test, not below the Lower Examination Standard, fixed by the Superintendent.

(4) Before any student is admitted, she must bind herself to remain under training till she completes the course of study required for a certificate, and subsequently to serve at least for three years as a teacher; and her guardian must undertake to repay half the amount received as scholarship in the event of her failing to fulfil these conditions.

(5) The scholarships will ordinarily range in value from eight annas to three rupees, and will be fixed by the Director of Public Instruction on the recommendation of the Superintendent.

(6) Students will be considered on probation for two months. If the Superintendent reports that any student is not likely to prove an efficient teacher, her scholarship will cease.

(7) Adequate opportunity of practising the art of teaching shall be given to all students. The Normal School should therefore have a practising school attached to it, the pupils of which are to be wholly or mainly taught by Normal students under the supervision of the Lady Superintendent. The practising school will be organised so as to be, as far as possible, a model of the girls' schools to which the Normal students will have ultimately to proceed.

29. Each class shall enter on the course prescribed for it in April, and shall, as a rule, complete it by the end of December. The remaining part of the session shall be mainly devoted to revision and recapitulation. The teachers of the lower classes, however, should try to enable their pupils to finish the appointed course of studies by the end of the second quarter of a session.

30. Girls shall not leave their class-rooms without the permission of their teachers, who are to see that not more than one or two girls leave their class-room at one and the same time. The girls of one class must not be allowed to interrupt those of any other class.

31. Pupils must be cleanly dressed, and shall be taught to keep themselves neat and clean and to learn manners.

32. An annual examination of all the schools in the city and in its neighbourhood shall be held in the Central School in March. The girls of the Amer and Madhopur schools should be examined at about the same time in their respective schools under the management and supervision of the Lady Superintendent or of some other lady selected by her for the purpose.

33. Two special examinations, styled the Lower Examination and the Upper Examination, shall be held in March every year; and the girls of the Fifth Standard are expected to pass the Lower, and those of the Seventh Standard to pass the Upper, Examination at the end of a session.

34. The Lower Examination shall be held in each of the following subjects: (1) Hindi, (2) Arithmetic, (3) Geography, and (4) Needlework; and the Upper Examination in each of the following subjects: (1) Hindi, (2) Arithmetic, (3) Geography, (4) History, (5) Hygeine, and (6) Needlework. The text-books prescribed for the Lower Examination shall be the same as those to be taught in the Fifth Standard, and the text-books prescribed for the Upper Examination the same as those to be taught in the Seventh Standard.

35. A certificate examination shall be held annually to test the proficiency of the pupils of the Normal School in the subjects required for such examinations, as well as their fitness to conduct a school or a class in a school.

36. No candidate shall be deemed to have passed an examination unless she shall obtain one fourth of the maximum number of marks allotted to each subject of examination.

37. These examinations shall be conducted by the Lady Superintendent, partly *vivâ voce*, and partly in writing.

38. The results of the annual examinations shall be recorded in a register and read to each class separately.

39. Class promotions shall be regularly given, and prizes and scholarships awarded, on the results of these examinations. Special cases, where promotion or scholarship is desired, should be reported by the Superintendent to the Director.

40. As a rule, no promotion from one class to another shall be given during the session.

41. A distribution of prizes to deserving girls for regular attendance, good conduct, general proficiency and neat needlework, shall take place once a year after the results of the annual examination are known.

42. Scholarships shall be re-adjusted annually or more frequently, if necessary. They are liable to be forfeited for idleness, irregularity, and misconduct.

43. The Normal School certificate shall entitle the holder to a teachership, not necessarily from the date on which she is granted the certificate, but from such date thereafter as it may become available. She will continue to receive her scholarship and serve as a pupil teacher in the Central School or in any other girls' school at the direction of the Superintendent, till she is posted to a teachership. Should no opportunity of posting her to a teachership occur within a year, her scholarship will cease and the agreement executed by her or her guardian when joining the Normal School will not be binding on her.

44. Names of scholarship-holders shall be struck off the rolls after a fortnight's absence without leave. A scholarship-holder, when re-admitted, will not, as a rule, be entitled to the scholarship she held when her name was struck off for absence without leave.

45. Any pupil absenting herself without leave for more than 30 consecutive days, or with leave for more than 90 consecutive days, will be struck off the register.

46. The Lady Superintendent may frame rules from time to time to regulate the internal management and discipline of the girls' schools, and she may, with the sanction of the Director of Public Instruction, add to or alter the provisions of this Code.

CURRICULUM OF STUDIES FOR GIRLS' SCHOOLS.

STANDARD I.

1. Reading the simple letters of the First Book.
2. Repeating numbers up to 100, and multiplication table up to 10×10.
3. Simple instruction in the form, colour, and use of common objects.
4. Occasional narration by the teacher of simple and interesting stories.
5. Recitation and singing in unison of simple household songs.

STANDARD II.

1. Reading Rama Sankar's First Book; recitation of the poetry in it, and singing in unison.

Writing on blackboard or slate easy words of simple letters in the First Book.

2. Numbers up to 1,000; multiplication table up to 20×10; addition and subtraction of numbers less than 12 to be done mentally.

3. Simple lessons on common objects, such as familiar animals, plants, and substances used in ordinary life.

STANDARD III.

1. Reading Rama Sankar's First Book; the poetry to be repeated; and the words of the First Book to be neatly and separately written and in a bold style.

2. Ganit Kaumudi: notation and numeration, addition and subtraction.

3. Plain needlework: running and hemming or back-stitching.

STANDARD IV.

1. Reading Rama Sankar's Second Book; poetry to be repeated; copy-writing and writing to dictation a few lines from the reading-book.

2. Ganit Kaumudi: the first four simple rules. Easy mental arithmetic.

3. Geography: knowledge of what a map is; map of Jeypur (city).

4. Plain needlework: top-sewing, seaming and stitching.

STANDARD V.

(Lower Examination.)

1. Reading Rama Sankar's Second Book; the poetry to be repeated.

Parts of speech to be understood and pointed out.

Copy-writing and writing to dictation a few lines from the reading-book.

2. Ganit Kaumudi: the first four rules, simple and compound. Easy sums in mental arithmetic, involving the native tables of money, weight and measures of capacity.

3. Geographical definitions to be taught with the aid of the map of the world; Geography of Jeypur, involving knowledge of its boundaries, rivers, towns, &c. Places to be pointed out on the map.

4. Needlework: neat patch-work, consisting of hemming, back-stitching, and overcasting.

Standard VI.

1. Reading Sivaprasad's Gutka II; the poetry to be repeated.
Bhasha Bhaskar: simple parsing.
Copy-writing and writing to dictation.

2. Ganit Kaumudi: proportion, simple and compound. Mental arithmetic.

3. Mewaram and Rameswarprasad's Middle Class Geography: general knowledge of India, with boundaries, mountains, rivers, political divisions, capital towns, &c., to be pointed out on the map.

4. Hunter's History of India: Muhammadan period.

5. Needlework: In addition to previous standards, cutting out from a pattern and making out a native woman's jacket and petticoat, showing gathering, back-stitching, felling, button-hole and band. Darning on old cloth or stocking web.

Standard VII.

(*Upper Examination.*)

1. Reading Gutka II and Ramayan from Gutka I; the poetry to be repeated.
Bhasha Bhaskar.
Writing in current hand a simple letter. Forms of private correspondence to be known.

2. Ganit Kaumudi: In addition to standard VI, vulgar fractions.
Household book-keeping.

3. Middle Class Geography: Knowledge of the map of the world, general knowledge of India, with particular knowledge of Rajputana.

4. Hunter's History of India: Muhammadan and British periods.

5. Sanitary Primer in Hindi.

6. Needlework: cutting out from a pattern and making a native man's short jacket and shirt, showing improved work of the kinds mentioned in the preceding standard.
Ability to work a pattern in any one kind of fancy work, and ability to mark the vernacular letters on cloth.

Normal Standard.

(*Normal Certificate Examination.*)

1. Gutka I, II, and III and Bhasha Bhaskar.
Writing, dictation, and composition.
2. Ganit Kaumudi.
3. Middle Class Geography.
4. Hunter's History of India.
5. Sanitary Primer in Hindi.
6. Domestic Economy.
7. Needlework: plain and fancy work.

RULES FOR THE GUIDANCE OF INSPECTORS.

1. An Inspector shall be on tour for at least twenty days in a month.

2. While on tour, an Inspector shall submit a report in the prescribed form every week, taking care to state therein fully his doings during the week.

3. An Inspector shall send on the last day of every month an abstract of the work done by him during the month, stating clearly the places visited and the schools inspected during the time he was on tour.

4. An Inspector shall report on all schools he meets with while on tour. Every school must be inspected *in situ*.

5. When visiting a school an Inspector is required especially to ascertain and report on—

(1) the attendance of the teachers and pupils, and the manner in which the register and other records are kept;

(2) the competence and conduct of the teachers;

(3) the organization and discipline of the classes,—whether they are conducted methodically so as to economise time, to avoid disorder, noise and confusion, to produce habits of obedience and self-reliance in the pupils, and to promote truthfulness, manliness, and the feeling of moral obligation;

(4) the distribution of school-work among the teachers, and the apportionment of time;

(5) the selection of monitors and pupil teachers from among the boys of the school, as well as their merits;

(6) the share of the work in the school which is committed to monitors and pupil teachers;

(7) the system and practice of delivering lessons, and the means taken to promote emulation,—whether the boys are marked either by valuation or place-taking for any of their lessons as well as for attendance;

(8) the progress of the pupils since his last visit;

(9) the results of his examination;

(10) the influence of the teaching given on the manners, conduct and character of the pupils;

(11) the finances of the school;

(12) the state of the school building, furniture, and apparatus.

N.B.—The order and discipline of a school are to be chiefly judged by observation of the working of the school under its own teachers in its regular routine.

6. An Inspector shall correct faulty methods of teaching, and enforce the methods and standards authorised by the Director of Public Instruction. He is to help the teachers in every possible way to adapt their instruction to these standards and methods, to set up a high standard in morals and discipline, and to suggest means of overcoming difficulties, amending defects, and improving the school. He must see that every school under his supervision is characterised by strict order, by right methods of instruction, and by vigorous intellectual activity, and pervaded by the spirit of work, by a solemn sense of duty, and by the love of truth.

7. An Inspector shall record in the Visitors' Book the results of his examination, and the opinion he forms as to the discipline and general management of the school.

8. An Inspector shall see that the rules relating to the management of State Primary Schools are strictly observed. He shall make over and submit an account of the re-admission fees received from the teachers of these schools to the Director of Public Instruction after his return from tour.

9. In the case of Aided Indigenous Schools an Inspector must bear in mind that a steady and gradual improvement of these schools is to be aimed at, with as, little immediate interference with their *personnel* or *curriculum* as possible. The chief object in view at present is to get these schools firmly established by grants-in-aid, their improvement and elevation to a higher standard will be an object of subsequent endeavours. The teachers of such schools must, however, be required to keep an Attendance Register in the prescribed form showing the daily attendance of their pupils.

N.B.—The rate of aid to each Indigenous School is chiefly determined by the number of the pupils taught, the character of the instruction given, and the wants of the locality in which it is situated. The teachers will be considered eligible for larger grants when the attendance of pupils and the quality of instruction improve. Continued inefficiency of any school will cause the grant given to be reduced or withdrawn.

10. An Inspector is required to draw up his report so as to give a clear in sight into the condition of the schools visited,—their organization, staff, &c. Whenever the average attendance of a school shows a marked falling off, the causes of such decrease should invariably be noted in the report.

11. An Inspector must try to visit every State Primary School not less than twelve times a year.

12. An Inspector must not use abusive or unbecoming language on any account towards any teacher or pupil. When visiting unaided schools and girls' schools, an Inspector must be careful not to assume a tone of authority towards the teachers or managers of the schools.

13. An Inspector must visit every village in his circle with a view to ascertain the condition of education there.

14. The Inspectors must consider it their duty to do all in their power to familiarize, extend and improve primary education in the State. The success of their work depends most materially upon the extent to which they can enlist and sustain the friendly energies of influential persons in every part of the country, and this consequently is an object of which they must never lose sight.

15. The Inspectors, while at head-quarters, shall attend the Director's office daily during office hours, unless otherwise employed under his directions.

16. The Inspectors shall submit their annual reports in the prescribed form at the end of every official year.

No. 1909 I., dated Simla, the 17th May 1888.

Endorsed by the Government of India, Foreign Department.

A copy of the following letter, and its enclosure, is forwarded to the Home Department, in continuation of the Foreign Department's endorsement No. 1420 I., dated the 16th April 1888.

From COLONEL C. K. M. WALTER, Chief Commissioner of Ajmere-Merwara, to the Secretary to the Government of India, Foreign Department, No. 457—551, dated Abu, the 8th May 1888.

With reference to your office endorsement No. 342 I., dated the 25th January 1888, forwarding, for consideration and remarks, copy of Home Department Resolution No. 10—382-91, dated 31st December 1887, regarding discipline and moral training in schools and colleges, I have the honour to submit copy of a letter, No. 1057 E., dated the 24th April 1888, from the Commissioner, Ajmere-Merwara, and of its enclosure, containing the opinions of himself and the Principal of the Ajmere Government College.

From LIEUTENANT-COLONEL G. H. TREVOR, Commissioner of Ajmere-Merwara, to the Chief Commissioner of Ajmere-Merwara, No. 1057 E., dated the 24th April 1888.

On receipt of the Government Resolution No. 10—382-91, dated 31st December 1887, on the subject of discipline and moral training in schools and colleges, copy of which was forwarded to me under your office endorsement No. 109, dated 6th February last, for consideration and such remarks as I might desire to offer, I forwarded a copy of it to the Principal of the Ajmere College, who is also Inspector of Schools for Ajmere-Merwara, and asked him to report as to how far recommendations made in this Resolution have been recognized in practice in this district, and as to the steps he would propose should be taken in accordance with the general instructions contained in it. I also desired him to notice *seriatim* the heads given in paragraph 10 of the Resolution, and especially the remarks contained in paragraphs 14, 15, 17, and 21.

2. In forwarding a copy of Mr. Reid's reply to this reference, I do not think it necessary to say more than that I am anxious to increase the boarding-house accommodation and scholarships by means of which boys from district schools can be educated in the college as soon as funds can be provided; and that I have called on the Principal to submit the necessary proposals for improving the Normal School, which is certainly inefficient in its present state.

From the Principal, Ajmere Government College, to the Director, Public Instruction, and Commissioner, Ajmere-Merwara,—No. 101, dated the 2nd April 1888.

I have carefully considered the Resolution of the Government of India, No. 10—382-91, dated 31st December 1887. So far as the Government College and the City branch schools are concerned, the standard of discipline enforced is practically sufficient. The teaching staff consists of a body of enlightened men of good character, who command respect and have no difficulty in exacting obedience, cleanliness, respectful manners, punctuality and industry. But their influence ceases necessarily when the school-hours are over. The boys proceed then to their own homes, and what direct moral training they obtain is from their own parents and relatives. No books bearing directly on morals form a portion of the school curriculum; but no text-book selected is without an indirect moral bearing, conveying as they all do some

lesson of good influence. Nor would there be leisure to introduce any such direct moral lessons. The Calcutta authorities have laid down a standard, to attain which every hour of a boy's school-life has to be devoted to a certain course of study, divergence from which would imperil his chances at the University examinations.

No doubt, the principles laid down in paragraph 10 are sound and true. The provision of good teachers makes a good school. Here in Ajmere we have, as I have said, a fairly efficient set of men; but they have one and all learned their work by experience, no one having passed through a training college. The supply of trained teachers is far below the demand; and as yet we have, on a vacancy arising, been unable to secure such. The advisability of it is, however, always kept in view.

The second principle—that of more direct instruction—is, I consider, for all practical purposes, sufficiently well attended to. It depends entirely on the teachers how far their moral influence impresses the boys. Our general tone is high; our text-books contain lessons that an intelligent, earnest teacher can extract and impart valuable and elevating truths from anything more would, in my opinion, be labour misdirected. Our system of punishments has; always worked well; it consists of fines and moderate chastisements. Both are on such a scale as to have called forth no remonstrance from any parent.

No daily conduct registers are in use. Were they so, work in some classes would be practically stopped; masters in large classes at present having not more than a couple of minutes to spare for each individual boy. The head master constantly, and the Principal occasionally, visits each class; and they learn in a general way what is the conduct and tone of each of them.

The advantage of good boarding-houses is clear.

Here, in Ajmere, owing to want of funds, we cannot provide accommodation in any degree commensurate with requirements. The 40 boys who are accommodated are most efficiently looked after.

The suggestions as to monitors hardly applies to day-schools.

The last suggestion, as to the removal of boys who by a certain age have not reached a certain class, has not hitherto been enforced; nor in Ajmere has the want of such a rule worked badly. There are very few cases of old boys in the lower classes, and those few have not been found to give trouble.

With regard to the application of these suggestions to our village schools, I have only to say that our normal school is far below what it should be. There are 40 schools requiring a staff of 48 teachers and 10 assistants, and there are always 20 young men receiving training in Ajmere. These 20 have to be divided into three classes, and read, each of them, eight subjects; and to teach all this we entertain only one man on ₹20 per month. With an extra ₹50 per month we should obtain proper teaching; we should turn out better village school teachers, and the whole tone of education in Ajmere-Merwara would rapidly improve.

No. 106 R. E., dated Calcutta, the 20th February 1888.

Endorsed by the Government of India, Public Works Department.

The following papers are forwarded to the Secretary to the Government of India, Home Department, for information, with reference to his No. 393, dated 31st December 1887.

Memo. by the Consulting Engineer to the Government of India for Railways, Calcutta,—No. 327, dated Calcutta, the 8th February 1888.

Copy of the following letter, No. 91 G., dated 2nd February 1888, from the Agent, East Indian Railway Company, on the question of the desirability of providing a suitable moral text-book in schools and colleges in India, forwarded to the Secretary to the Government of India in the Public Works Department, in reference to his endorsement No. 32 R. E., dated 14th ultimo, for information.

From the Agent, East Indian Railway Company, to the Consulting Engineer to the Government of India for Railways, Calcutta,—No. 91 G., dated the 2nd February 1888.

With reference to your letter No. 201 of the 24th ultimo, on the question of the desirability of providing a suitable moral text-book for use in schools and colleges in India, I have the honour to state that, in my opinion, it would be difficult to overestimate the value of such

a book, as an aid in forming the characters and improving the mental status of the youth of both sexes in Indian schools, presuming, as appears to be intended, that the book would be compiled by persons of high attainments, from the best literary sources.

The book would not be quite as much required in European schools where discipline is fairly good and moral training as a rule excellent, but there can be no doubt that in native schools there is, from an English point of view, much in this respect to be desired.

Religious instruction, as ordinarily understood, is not given in this Company's schools within the ordinary school-hours, but a moral text-book of real excellence, "based on the fundamental principles of natural religion," would be an educational boon of the greatest promise, and I should be prepared to inculcate its adoption at once and to consider the question of making the Company's grants to the schools dependent on its introduction.

Government of India Central Printing Office.—No. 531 H. D.—7-1-90.—500.—A.McL.

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on 31 October, 2019